

Myron Winslow Adams

St. Paul's Vocabulary

St. Paul as a
Former of Words

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BY

REV. MYRON WINSLOW ADAMS, M.A.

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ERRATA.

- p. 15, last line before list, — for “59 are c,” read “60 are c.”
- p. 15, Nos. 1 and 2, — transfer the parenthesis from ἀββά to ἀβυσσος.
- p. 17, No. 239, — insert “*Diosc., Anth. Pal.*”
- p. 18, No. 375, — for διακογισμός read διαλογισμός.
- p. 24, No. 1307, — for προπρέμπω read προπέμπω.
- p. 24, No. 1313, — for προσεχύομαι read προσεύχομαι.
- p. 52, line 18, — for “p. 29” read “p. 30.”

ST. PAUL'S VOCABULARY

St. Paul as a Former of Words

TWO THESES

PRESENTED TO THE HARTFORD THEOLOGICAL SEMINARY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

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[Most important reference books used:—Thayer's *Lexicon* (Th.); Liddell and Scott's *Lexicon*, seventh edition (L.S.); Bruder's *Concordance* (Br.); Westcott and Hort's *Greek Testament* (WH.); Buttmann's *Grammar* (B.); Winer's *Grammar* (W.).]

The apostle Paul wrote thirteen of the epistles found in the New Testament. In studying his language with respect to its vocabulary, we wish first to ascertain exactly what that vocabulary is. This we do by making two lists: the one (A) comprising words which are used by him alone of the writers of the New Testament; the other (B) including words used by him and other New Testament writers also. Included in B, as we go along, are two subordinate lists, the one of words common alone to SS. Paul and Luke, the other of those common alone to St. Paul and the writer of the Epistle to the Hebrews.

The spelling in these lists is that of Westcott and Hort, as is also the text which we have taken as a *Receptus*. Proper names (*e. g.*, Δαυείδ, Σαρᾶν) are not counted.

The question, What is a separate word?, needs an answer before we begin. The following principles have been our guide:—
(1) Different parts of speech, when differing also in form, are separate words; *e. g.*, ἄγνός and ἄγνῶς. But when the forms are alike, the word is only one; *e. g.*, ἔρημος (adj.) = ἔρημος (noun), ἐλάττων (adj.) = ἔλαττον (adv.), δωρεάν is an adverbial accusative.
(2) Forms derived from different roots are different words; *e. g.*, ὁράω and εἶδον, ἐσθίω and ἔφαγον, ἐμοῦ and ἐγώ.
(3) Different verbal tenses from one root are counted as one word; *e. g.*, εἶδον = οἶδα, ἐρῶ = εἶρηκα = ἐρρήθην (ρέω). But αἰχμαλωτίζω and αἰχμαλωτεύω, etc., (not different tenses) are separate words.
(4) Slight differences in spelling only, and differences in gender, are not counted; *e. g.*, οὐδέις = οὐθείς, ἕλεος is one word whether masculine or neuter.

LIST A.

Words used by St. Paul alone, among New Testament writers.

This is an alphabetical list of such words, together with the place or places of occurrence of each. Those needing discussion with reference to their occurrence, as exclusively Pauline (a), primarily Pauline (b), biblical and ecclesiastical (d) or later Greek (c), are marked and will receive further consideration later. The earliest occurrence of words in (c), outside of the New Testament, is also given.

This list contains 816 words (counting *κηρύω*, in T Tr WH marg. 1 Cor. 9:9, and *ὑπερεκπερισσῶς*, in L T Tr WH marg. 1 Thes. 5:13), of which 11 are (a), 87 are (b), 124 are (c), 32 are (d).

- | | | | |
|------|--|------|---|
| 1 | ἀβαρήs. 2 Cor. 11:9. | 31 | αἰσχροs. 1 Cor. 11:6; 14:35;
Eph. 5:12; Tit. 1:11. |
| 2 d | ἀγαθωσύνη. Rom. 15:14; Gal.
5:22; Eph. 5:9; 2 Thes. 1:11. | 32 | αἰσχροτήs. Eph. 5:4. |
| 3 | ἀγαμος. 1 Cor. 7:8, 11, 32, 34. | 33 d | αἰχμαλωτεύω. Eph. 4:8. |
| 4 | ἀγανάκτησιs. 2 Cor. 7:11. | 34 c | ἀκαιρέομαι. Phil. 4:10. <i>Diod.</i> |
| 5 | ἀγενής. 1 Cor. 1:28. | 35 | ἀκαίρως. 2 Tim. 4:2. |
| 6 d | ἀγιωσύνη. Rom. 1:4; 2 Cor.
7:1; 1 Thes. 3:13. | 36 d | ἀκατάγνωστος. Tit. 2:8. |
| 7 | ἀγνία. 1 Tim. 4:12; 5:2. | 37 c | ἀκατακάλυπτος. 1 Cor. 11:5, 13.
<i>Sept., Polyb.</i> |
| 8 b | ἀγνόηs. 2 Cor. 6:6; 11:3
(WH. br.) | 38 | ἀκρατήs. 2 Tim. 3:3. |
| 9 | ἀγνώs. Phil. 1:17. | 39 | ἄκων. 1 Cor. 9:17. |
| 10 | ἀγριέλαιος. Rom. 11:17, 24. | 40 | ἀλαζών. Rom. 1:30; 2 Tim.
3:2. |
| 11 | ἀγρυπνία. 2 Cor. 6:5; 11:27. | 41 c | ἀλάλητος. Rom. 8:26. <i>Philod.,
Anth.</i> |
| 12 | ἀγωγή. 2 Tim. 3:10. | 42 | ἀληθεύω. Gal. 4:16; Eph. 4:15. |
| 13 | ἀδάπανος. 1 Cor. 9:18. | 43 c | ἀλληγορέω. Gal. 4:24. <i>Philo.</i> |
| 14 c | ἀδηλόηs. 1 Tim. 6:17. <i>Polyb.</i> | 44 | ἄλλως. 1 Tim. 5:25. |
| 15 | ἀδήλως. 1 Cor. 9:26. | 45 | ἀλοάω. 1 Cor. 9:9, 10; 1 Tim.
5:18. |
| 16 | ἀδιάλειπτος. Rom. 9:2; 2 Tim.
1:3. | 46 | ἄλυπος. Phil. 2:28. |
| 17 c | ἀδιαλείπτως. Rom. 1:9; 1 Thes.
1:3; 2:13; 5:17. <i>Polyb.</i> | 47 | ἄμαχος. 1 Tim. 3:3; Tit. 3:2. |
| 18 | ἀδρόηs. 2 Cor. 8:20. | 48 | ἀμέμπτως. 1 Thes. 2:10; 5:23;
3:13 marg. |
| 19 b | ἀθά. 1 Cor. 16:22. | 49 | ἀμετακίνητος. 1 Cor. 15:58. |
| 20 | ἀθανασία. 1 Cor. 15:53, 54;
1 Tim. 6:16. | 50 | ἀμεταμέλητος. Rom. 11:29;
2 Cor. 7:10. |
| 21 | ἄθεος. Eph. 2:12. | 51 c | ἀμετανόητος. Rom. 2:5. <i>Philo.</i> |
| 22 | ἀθλέω. 2 Tim. 2:5 (bis). | 52 | ἄμετροs. 2 Cor. 10:13, 15. |
| 23 | ἀθυμέω. Col. 3:21. | 53 | ἀμοιβή. 1 Tim. 5:4. |
| 24 | αἰδώς. 1 Tim. 2:9. | 54 | ἀναζωπυρέω. 2 Tim. 1:6. |
| 25 | αἰνιγμα. 1 Cor. 13:12. | 55 | ἀναθάλλω. Phil. 4:10. |
| 26 | αἰρετικός. Tit. 3:10. | 56 b | ἀνακαινός. 2 Cor. 4:16; Col.
3:10. |
| 27 | αἰρέω. Phil. 1:22. (<i>εἰλον</i> in list B.) | 57 b | ἀνακαίνωσιs. Rom. 12:2; Tit.
3:5. |
| 28 | αἰσθησιs. Phil. 1:9. | 58 | ἀνακαλύπτω. 2 Cor. 3:14, 18. |
| 29 | αἰσχροκερδής. 1 Tim. 3:8; Tit.
1:7. | | |
| 30 | αἰσχρολογία. Col. 3:8. | | |

- 59 ἀνακεφαλαίω. Rom. 13:9;
Eph. 1:10.
- 60 ἀναλογία. Rom. 12:6.
- 61 ἀνάλυσις. 2 Tim. 4:6.
- 62 ἀναμένω. 1 Thes. 1:10.
- 63 ἀνανεόω. Eph. 4:23.
- 64 ἀνανήφω. 2 Tim. 2:26.
- 65 ἀνάξιος. 1 Cor. 6:2.
- 66 ἀναξίως. 1 Cor. 11:27. (Perh.
in 11:29, WH. App.)
- 67 c ἀναπολόγητος. Rom. 1:20; 2:1.
Polyb.
- 68 ἀνατρέπω. 2 Tim. 2:18; Tit.
1:11.
- 69 ἀναψύχω. 2 Tim. 1:16.
- 70 ἀνδραποδιστής. 1 Tim. 1:10.
- 71 ἀνδρίζω. 1 Cor. 16:13.
- 72 ἀνδροφόνος. 1 Tim. 1:9.
- 73 ἀνέγκλητος. 1 Cor. 1:8; Col.
1:22; 1 Tim. 3:10; Tit.
1:6, 7.
- 74 b ἀνεκδιήγητος. 2 Cor. 9:15.
- 75 ἀνελεήμων. Rom. 1:31.
- 76 ἀνεξεραύνητος. Rom. 11:33.
- 77 b ἀνεξίκακος. 2 Tim. 2:24.
- 78 d ἀνεξιχνίαστος. Rom. 11:33;
Eph. 3:8.
- 79 c ἀνεπαίσχυντος. 2 Tim. 2:15. *Jos.*
- 80 ἀνεπιλημπτος. 1 Tim. 3:2;
5:7; 6:14.
- 81 ἀνεψίς. Col. 4:10.
- 82 ἀνήκω. Eph. 5:4; Col. 3:18;
Phm. 8.
- 83 ἀνήμερος. 2 Tim. 3:3.
- 84 ἀνθραξ. Rom. 12:20.
- 85 d ἀνθρωπάρεσκος. Eph. 6:6; Col.
3:22.
- 86 ἀνοιξίς. Eph. 6:19.
- 87 ἀνόμως. Rom. 2:12 (bis).
- 88 ἀνόσιος. 1 Tim. 1:9; 2 Tim.
3:2.
- 89 ἀνοχή. Rom. 2:4; 3:26.
- 90 ἀνταναπληρώω. Col. 1:24.
- 91 ἀνταπόδοσις. Col. 3:24.
- 92 c ἀντιδιατίθημι. 2 Tim. 2:25.
Diod.
- 93 ἀντίθεσις. 1 Tim. 6:20.
- 94 ἀντίληψις. 1 Cor. 12:28.
- 95 b ἀντίλυτρον. 1 Tim. 2:6.
- 96 b ἀντιμυσθία. Rom. 1:27; 2 Cor.
6:13.
- 97 ἀντιστρατεύομαι. Rom. 7:23.
- 98 ἀπαίδευτος. 2 Tim. 2:23.
- 99 ἀπαλγέω. Eph. 4:19.
- 100 ἀπαλλοτριόω. Eph. 2:12; 4:18;
Col. 1:21.
- 101 ἀπαρασκεύαστος. 2 Cor. 9:4.
- 102 ἀπειμι. 1 Cor. 5:3; 2 Cor. 10:1,
11; 13:2, 10; Phil. 1:27;
Col. 2:5.
- 103 ἀπέπνον. 2 Cor. 4:2.
- 104 c ἀπεκδύομαι. Col. 2:15; 3:9.
Jos.?
- 105 b ἀπέκδυσις. Col. 2:11.
- 106 ἀπελεύθερος. 1 Cor. 7:22.
- 107 ἀπέραντος. 1 Tim. 1:4.
- 108 c ἀπερισπάστως. 1 Cor. 7:35.
Polyb., Apocr.
- 109 ἀπλότης. Rom. 12:8; 2 Cor.
8:2; 9:11, 13; 11:3; Eph.
6:5; Col. 3:22.
- 110 ἀπόβλητος. 1 Tim. 4:4.
- 111 ἀπόδεις. 1 Cor. 2:4.
- 112 c ἀπόδεκτος. 1 Tim. 2:3; 5:4.
Plut.
- 113 ἀποδοχή. 1 Tim. 1:15; 4:9.
- 114 c ἀποθησαυρίζω. 1 Tim. 6:19
Diod., Apocr.
- 115 a ἀποκαραδοκία. Rom. 8:19; Phil.
1:20. Direct quot. in *Chrys.*
- 116 b ἀποκαταλλάσσω. Eph. 2:16;
Col. 1:20, 22.
- 117 c ἀπόκριμα. 2 Cor. 1:9. *Polyb.*
- 118 ἀπορφανίζω. 1 Thes. 2:17.
- 119 ἀποστνγέω. Rom. 12:9.
- 120 ἀποτίνω. Phm. 19.
- 121 ἀποτολμάω. Rom. 10:20.
- 122 c ἀποτομία. Rom. 11:22 (bis).
Diod.
- 123 ἀποτόμως. 2 Cor. 13:10; Tit.
1:13.
- 124 ἀποτρέπω. 2 Tim. 3:5.
- 125 ἀπουσία. Phil. 2:12.
- 126 c ἀπόχρησις. Col. 2:22. *Dion.*
Hal.
- 127 c ἀπρόσιτος. 1 Tim. 6:16. *Polyb.*
- 128 ἀρά. Rom. 3:14.
- 129 ἀρεσκία. Col. 1:10.
- 130 ἀρμόζω. 2 Cor. 11:2.
- 131 c ἀρπαγμός. Phil. 2:6. *Plut.*
- 132 ἀρραβών. 2 Cor. 1:22; 5:5;
Eph. 1:14.

- 133 ἄρρητος. 2 Cor. 12:4.
 134 b ἀρσενοκολίτης. 1 Cor. 6:9; 1 Tim. 1:10.
 135 ἄρτιος. 2 Tim. 3:17.
 136 ἀρχιτέκτων. 1 Cor. 3:10.
 137 ἀσθένημα. Rom. 15:1.
 138 ἄσος. Eph. 5:15.
 139 ἀσπίς. Rom. 3:13.
 140 ἄσπονδος. 2 Tim. 3:3.
 141 b ἀστατέω. 1 Cor. 4:11.
 142 ἄστοργος. Rom. 1:31; 2 Tim. 3:3.
 143 c ἀστοχέω. 1 Tim. 1:6; 6:21; 2 Tim. 2:18. *Polyb.*
 144 ἀσύνθετος. Rom. 1:31.
 145 ἀσχημονέω. 1 Cor. 7:36; 13:5.
 146 ἀσχήμων. 1 Cor. 12:23.
 147 ἀτακτέω. 2 Thes. 3:7.
 148 ἄτακτος. 1 Thes. 5:14.
 149 ἀτάκτως. 2 Thes. 3:6, 11.
 150 ἀτιμία. Rom. 1:26; 9:21; 1 Cor. 11:14; 15:43; 2 Cor. 6:8; 11:21; 2 Tim. 2:20.
 151 ἄτομος. 1 Cor. 15:52.
 152 ἀνγάζω. 2 Cor. 4:4.
 153 αὐθαίρετος. 2 Cor. 8:3, 17.
 154 b αὐθεντέω. 1 Tim. 2:12.
 155 αὐλός. 1 Cor. 14:7.
 156 αὔξεις. Eph. 4:16; Col. 2:19.
 157 αὐτάρκεια. 2 Cor. 9:8; 1 Tim. 6:6.
 158 αὐτάρκης. Phil. 4:11.
 159 c αὐτοκατάκριτος. Tit. 3:11. *Philo.*
 160 ἀφειδία. Col. 2:23.
 161 ἀφείδον. Phil. 2:23.
 162 ἀφή. Eph. 4:16; Col. 2:19.
 163 c ἀφθαρσία. Rom. 2:7; 1 Cor. 15:42, 50, 53, 54; Eph. 6:24; 2 Tim. 1:10. *Philo, Apocr.*
 164 b ἀφθορία. Tit. 2:7.
 165 ἀφικνέομαι. Rom. 16:19.
 166 a ἀφιλάγαθος. 2 Tim. 3:3.
 167 ἀφορμή. Rom. 7:8, 11; 2 Cor. 5:12; 11:12 (bis); Gal. 5:13; 1 Tim. 5:14.
 168 c ἀχρειώω. Rom. 3:12. *Polyb., Sept.*
 169 ἄχρηστος. Phm. 11.
 170 ἀψευδής. Tit. 1:2.
 171 ἄψυχος. 1 Cor. 14:7.
 172 c βαθυός. 1 Tim. 3:13. *Strabo, Sept.*
 173 βασκαίνω. Gal. 3:1.
 174 d βδελυκτός. Tit. 1:16.
 175 βέλος. Eph. 6:16.
 176 βελτίων. 2 Tim. 1:18.
 177 βλαβερός. 1 Tim. 6:9.
 178 βραβεῖον. 1 Cor. 9:24; Phil. 3:14.
 179 βραβεύω. Col. 3:15.
 180 βρόχος. 1 Cor. 7:35.
 181 βυθός. 2 Cor. 11:25.
 182 c γάγγραινα. 2 Tim. 2:17. *Plut.*
 183 γενεαλογία. 1 Tim. 1:4; Tit. 3:9.
 184 c γεώργιον. 1 Cor. 3:9. *Theag., Sept.*
 185 γνήσιος. 2 Cor. 8:8; Phil. 4:3; 1 Tim. 1:2; Tit. 1:4.
 186 γνησίως. Phil. 2:20.
 187 γόης. 2 Tim. 3:13.
 188 γραπτός. Rom. 2:15.
 189 c γραώδης. 1 Tim. 4:7. *Strabo.*
 190 γυμνασία. 1 Tim. 4:8.
 191 c γυμνιτεύω. 1 Cor. 4:11. *Plut.*
 192 γυναικάριον. 2 Tim. 3:6.
 193 δάκνω. Gal. 5:15.
 194 δειλία. 2 Tim. 1:7.
 195 διαβεβαιόμαι. 1 Tim. 1:7; Tit. 3:8.
 196 διάγω. 1 Tim. 2:2; Tit. 3:3.
 197 διαίρεσις. 1 Cor. 12:4, 5, 6.
 198 διαιρέω. 1 Cor. 12:11. (διείλον in Lk. 15:12.)
 199 b διαπαρατριβή. 1 Tim. 6:5.
 200 διαστολή. Rom. 3:22; 10:12; 1 Cor. 14:7.
 201 διατροφή. 1 Tim. 6:8.
 202 c διδακτικός. 1 Tim. 3:2; 2 Tim. 2:24. *Philo.*
 203 b διερμηνευτής. 1 Cor. 14:28. (Marg. ἐρμηνευτής, only here in St. Paul.)
 204 b δικαιοκρισία. Rom. 2:5.
 205 δικαίωσις. Rom. 4:25; 5:18.
 206 b δίλογος. 1 Tim. 3:8.
 207 διόπερ. 1 Cor. 8:13; 10:14.
 208 διχοστασία. Rom. 16:17; Gal. 5:20.
 209 δέψος. 2 Cor. 11:27.
 210 b διώκτης. 1 Tim. 1:13.

- 211 c δογματίζω. Col. 2:20. *Diod., Sept.*
- 212 c δοκιμή. Rom. 5:4 (bis); 2 Cor. 2:9; 8:2; 9:13; 13:3; Phil. 2:22. *Diosc.*
- 213 δόλιος. 2 Cor. 11:13.
- 214 d δολιόω. Rom. 3:13.
- 215 δολόω. 2 Cor. 4:2.
- 216 d δότης. 2 Cor. 9:7.
- 217 c δουλαγωγέω. 1 Cor. 9:27. *Diod*
- 218 δρᾶσσομαι. 1 Cor. 3:19.
- 219 a δυνατέω. Rom. 14:4; 2 Cor. 9:8; 13:3.
- 220 δυσφημέω. 1 Cor. 4:13.
- 221 δυσφημία. 2 Cor. 6:8.
- 222 ἐγκρατεύομαι. 1 Cor. 7:9; 9:25.
- 223 ἐγκρατής. Tit. 1:8.
- 224 ἐδραῖος. 1 Cor. 7:37; 15:58; Col. 1:23.
- 225 b ἐδραῖωμα. 1 Tim. 3:15.
- 226 b ἐθελοθησκία. Col. 2:23.
- 227 c ἐθνάρχης. 2 Cor. 11:32. *Jos., Apocr.*
- 228 b ἐθνικῶς. Gal. 2:14.
- 229 d εἰδωλείον. 1 Cor. 8:10.
- 230 εἰκῇ. Rom. 13:4; 1 Cor. 15:2; Gal. 3:4 (bis); 4:11; Col. 2:18.
- 231 εἰκω. Gal. 2:5.
- 232 εἰλικρινία. 1 Cor. 5:8; 2 Cor. 1:12; 2:17.
- 233 εἶπερ. Rom. 3:30; 8:9, 17; 1 Cor. 8:5; 15:15; 2 Thes. 1:6.
- 234 d εἰρηνοποιέω. Col. 1:20.
- 235 εἰσδέχομαι. 2 Cor. 6:17.
- 236 ἐκατονταετής. Rom. 4:19.
- 237 ἔκγονος. 1 Tim. 5:4.
- 238 c ἐκδαπανάω. 2 Cor. 12:15. *Polyb.*
- 239 ἔκδηλος. 2 Tim. 3:9.
- 240 ἐκδημέω. 2 Cor. 5:6, 8, 9.
- 241 ἔκδικος. Rom. 13:4; 1 Thes. 4:6.
- 242 b ἐκζητήσις. 1 Tim. 1:4.
- 243 ἐκκαθαίρω. 1 Cor. 5:7; 2 Tim. 2:21.
- 244 ἐκκαίω. Rom. 1:27.
- 245 ἐκκλάω. Rom. 11:17, 19, 20.
- 246 ἐκκλείω. Rom. 3:27; Gal. 4:17.
- 247 c ἐκνήφω. 1 Cor. 15:34. *Lynceus, Sept.*
- 248 ἐκούσιος. Phm. 14.
- 249 ἐκπετάννυμι. Rom. 10:21.
- 250 ἐκπτύω. Gal. 4:14.
- 251 ἐκστρέφω. Tit. 3:11.
- 252 ἐκτρέφω. Eph. 5:29; 6:4.
- 253 ἔκτρωμα. 1 Cor. 15:8.
- 254 ἐκφοβέω. 2 Cor. 10:9.
- 255 ἐκών. Rom. 8:20; 1 Cor. 9:17.
- 256 ἐλαττονέω. 2 Cor. 8:15.
- 257 c ἐλαφρία. 2 Cor. 1:17. *Areteus.*
- 258 a ἐλαχιστότερος. Eph. 3:8.
- 259 d ἐλεγμός. 2 Tim. 3:16.
- 260 b ἐλλογᾶω. Rom. 5:13; Phm. 18.
- 261 ἐμβαστεύω. Col. 2:18.
- 262 ἐνάρχομαι. Gal. 3:3; Phil. 1:6.
- 263 ἔνδειγμα. 2 Thes. 1:5.
- 264 ἔνδειξις. Rom. 3:25, 26; 2 Cor. 8:24; Phil. 1:28.
- 265 ἐνδημέω. 2 Cor. 5:6, 8, 9.
- 266 d ἐνδοξάζω. 2 Thes. 1:10, 12.
- 267 ἐνέργεια. Eph. 1:19; 3:7; 4:16; Phil. 3:21; Col. 1:29; 2:12; 2 Thes. 2:9, 11.
- 268 c ἐνέργημα. 1 Cor. 12:6, 10. *Polyb.*
- 269 d ἐνευλογέω. Gal. 3:8. (Other edd. also in Acts 3:25.)
- 270 d ἐνκανχάομαι. 2 Thes. 1:4.
- 271 ἐνκεντρίζω. Rom. 11:17, 19, 23 (bis), 24 (bis).
- 272 c ἐνκοπή. 1 Cor. 9:12. *Diod.*
- 273 ἐνκρίνω. 2 Cor. 10:12.
- 274 ἐνοικέω. Rom. 7:17; 8:11; 2 Cor. 6:16; Col. 3:16; 2 Tim. 1:5, 14.
- 275 c ἐνορκίζω. 1 Thes. 5:27. *Jos., Inscr.*
- 276 ἐνότης. Eph. 4:3, 13.
- 277 c ἐνπεριπατέω. 2 Cor. 6:16. *Philo, Sept.*
- 278 ἐντενξίς. 1 Tim. 2:1; 4:5.
- 279 ἐντρέφω. 1 Tim. 4:6.
- 280 ἐντροπή. 1 Cor. 6:5; 15:34.
- 281 ἐντυπώω. 2 Cor. 3:7.
- 282 c ἐξαγοράζω. Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5. *Polyb., Sept.*
- 283 εξαίρω. 1 Cor. 5:13.

- 284 ἐξανάστασις. Phil. 3:11.
 285 ἐξαπατάω. Rom. 7:11; 16:18;
 1 Cor. 3:18; 2 Cor. 11:3;
 2 Thes. 2:3; 1 Tim. 2:14.
 286 c ἐξαπορέω. 2 Cor. 1:8; 4:8.
 Polyb., Sept.
 287 ἐξεγείρω. Rom. 9:17; 1 Cor.
 6:14.
 288 c ἐξηχέω. 1 Thes. 1:8. *Polyb. (?)*,
 Philo, Sept.
 289 c ἐξίσχυνω. Eph. 3:18. *Strabo*,
 Arocr.
 290 ἐορτάζω. 1 Cor. 5:8.
 291 ἐπακούω. 2 Cor. 6:2.
 292 ἐπαναμνησσκω. Rom. 15:15.
 293 ἐπανόρθωσις. 2 Tim. 3:16.
 294 ἐπαρκέω. 1 Tim. 5:10, 16 (bis).
 295 ἐπεκτείνω. Phil. 3:13.
 296 ἐπενδύω (-ύνω in *Hdt.*) 2 Cor.
 5:2, 4.
 297 c ἐπιβαρέω. 2 Cor. 2:5; 1 Thes.
 2:9; 2 Thes. 3:8. *Dion.*
 Hal., Inscr.
 298 b ἐπιδιατάσσομαι. Gal. 3:15.
 299 b ἐπιδιορθόω. Tit. 1:5.
 300 ἐπιδύω. Eph. 4:26.
 301 c ἐπιθανάτιος. 1 Cor. 4:9. *Dion.*
 Hal.
 302 ἐπιθυμητής. 1 Cor. 10:6.
 303 ἐπικαλύπτω. Rom. 4:7.
 304 d ἐπικατάρατος. Gal. 3:10, 13.
 305 ἐπίορκος. 1 Tim. 1:10.
 306 ἐπιπλήσσω. 1 Tim. 5:1.
 307 b ἐπιπύθῃσις. 2 Cor. 7:7, 11.
 308 b ἐπιπύθῃτος. Phil. 4:1.
 309 a ἐπιπύθεια. Rom. 15:23.
 310 c ἐπισκηνύω. 2 Cor. 12:9. *Polyb.*
 311 ἐπισπάω. 1 Cor. 7:18.
 312 ἐπιστομίζω. Tit. 1:11.
 313 c ἐπισωρεύω. 2 Tim. 4:3. *Plut.*
 314 c ἐπιταγή. Rom. 16:26; 1 Cor.
 7:6, 25; 2 Cor. 8:8; 1 Tim.
 1:1; Tit. 1:3; 2:15. *Polyb.*,
 Arocr.
 315 ἐπιτιμία. 2 Cor. 2:6.
 316 ἐπιφάνεια. 2 Thes. 2:8; 1 Tim.
 6:14; 2 Tim. 1:10; 4:1, 8;
 Tit. 2:13.
 317 d ἐπιφανύσκω. Eph. 5:14.
 318 ἐπιφέρω. Rom. 3:5. (ἐπήνεγκον
 outside of Paul.)
 319 b ἐπιχορηγία. Eph. 4:16; Phil.
 1:19.
 320 ἐπονομάζω. Rom. 2:17.
 321 ἐπτακιςχιλιοι. Rom. 11:4.
 322 ἐρεθίζω. 2 Cor. 9:2; Col. 3:21.
 323 ἔρις. Rom. 1:29; 13:13;
 1 Cor. 1:11; 3:3; 2 Cor.
 12:20; Gal. 5:20; Phil.
 1:15; 1 Tim. 6:4; Tit. 3:9.
 324 ἐρμηνία. 1 Cor. 12:10; 14:26.
 325 c ἐτερογλωσσος. 1 Cor. 14:21.
 Polyb.
 326 b ἐτεροδιδασκαλέω. 1 Tim. 1:3;
 6:3.
 327 c ἐτεροζυγέω. 2 Cor. 6:14. *Apol-*
 'lon. Lex.
 328 ἐτέρως. Phil. 3:15.
 329 ἐτοιμασία. Eph. 6:15.
 330 b εὐμετάδοτος. 1 Tim. 6:18.
 331 εὐνοια. Eph. 6:7.
 332 b εὐπάρεδρος. 1 Cor. 7:35.
 333 b εὐπροσωπέω. Gal. 6:12.
 334 εὐσεβῶς. 2 Tim. 3:12; Tit.
 2:12.
 335 εἴσημος. 1 Cor. 14:9.
 336 εὐσχημῶνς. Rom. 13:13;
 1 Cor. 14:40; 1 Thes. 4:12.
 337 εὐσχημοσύνη. 1 Cor. 12:23.
 338 εὐτραπέλλια. Eph. 5:4.
 339 εὐφημία. 2 Cor. 6:8.
 340 εἴφημος. Phil. 4:8.
 341 εὐχάριστος. Col. 3:15.
 342 εἴχρηστος. 2 Tim. 2:21; 4:11;
 Phm. 11.
 343 c εὐψυχέω. Phil. 2:19. *Joseph.*,
 Anth., Inscr.
 344 εὐωδία. 2 Cor. 2:15; Eph. 5:2;
 Phil. 4:18.
 345 ἐφρευτής. Rom. 1:30.
 346 ἐφικνέομαι. 2 Cor. 10:13, 14.
 347 ἦθος. 1 Cor. 15:33.
 348 ἦνικα. 2 Cor. 3:16.
 349 ἦπιος. 2 Tim. 2:24. (Perh. in
 1 Thes. 2:7, WH. App.)
 350 c ἥρεμος. 1 Tim. 2:2. *Theophhr.*
 351 ἥσσαν. 1 Cor. 11:17; 2 Cor.
 12:15.
 352 ἦτοι. Rom. 6:16.
 353 d ἡττημα. Rom. 11:12; 1 Cor.
 6:7.
 354 ἡχέω. 1 Cor. 13:1.

- 355 θάλπω. Eph. 5:29; 1 Thes. 2:7.
- 356 c θειότης. Rom. 1:20. *Philo, Aproc.*
- 357 b θεοδιδάκτος. 1 Thes. 4:9.
- 358 c θεόπνευστος. 2 Tim. 3:16. *Plut., Or. Sib., Pseudo-Phocyl.*
- 359 θεοσέβεια. 1 Tim. 2:10.
- 360 θεοστυγής. Rom. 1:30.
- 361 c θεότης. Col. 2:9. *Plut*
- 362 θήρα. Rom. 11:9.
- 363 c θηριομαχέω. 1 Cor. 15:32. *Diod.*
- 364 θνητός. Rom. 6:12; 8:11; 1 Cor. 15:53, 54; 2 Cor. 4:11; 5:4.
- 365 c θριαμβεύω. 2 Cor. 2:14; Col. 2:15. *Dion. Hal.*
- 366 θυρέος. Eph. 6:16.
- 367 ἴαμα. 1 Cor. 12:9, 28, 30.
- 368 ἱερόθυτος. 1 Cor. 10:28.
- 369 ἱεροπρεπής. Tit. 2:3.
- 370 ἱερός. 1 Cor. 9:13 (bis); 2 Tim. 3:15.
- 371 ἱεροσυλέω. Rom. 2:22.
- 372 c ἱεουργέω. Rom. 15:16. *Philo, Aproc., Inscr.*
- 373 ἱκανότης. 2 Cor. 3:5.
- 374 ἱκανός. 2 Cor. 3:6; Col. 1:12.
- 375 ἱλαρός. 2 Cor. 9:7.
- 376 c ἱλαρότης. Rom. 12:8. *Diod., Sept.*
- 377 c Ἰουδαῖζω. Gal. 2:14. *Jos., Sept.*
- 378 c Ἰουδαϊκός. Tit. 1:4. *Jos., Aproc.*
- 379 c Ἰουδαϊκῶς. Gal. 2:14. *Jos.*
- 380 d Ἰουδαῖσμός. Gal. 1:13, 14.
- 381 ισότης. 2 Cor. 8:13, 14; Col. 4:1.
- 382 ισόψυχος. Phil. 2:20.
- 383 ιστάνω. Rom. 3:31.
- 384 ἰστορέω. Gal. 1:18.
- 385 καθαίρεισις. 2 Cor. 10:4, 8; 13:10.
- 386 καθοράω. Rom. 1:20.
- 387 καινότης. Rom. 6:4; 7:6.
- 388 κακοηθία. Rom. 1:29.
- 389 καλάμη. 1 Cor. 3:12.
- 390 καλλιέλεαιος. Rom. 11:24.
- 391 a καλοδιδάσκαλος. Tit. 2:3.
- 392 d καλοποιέω. 2 Thes. 3:13.
- 393 κάλυμμα. 2 Cor. 3:13, 14, 15, 16.
- 394 κάμπτω. Rom. 11:4; 14:11; Eph. 3:14; Phil. 2:10.
- 395 κανών. 2 Cor. 10:13, 15, 16; Gal. 6:16.
- 396 καπηλεύω. 2 Cor. 2:17.
- 397 c καταβαρέω. 2 Cor. 12:16. *Polyb.*
- 398 καταβραβεύω. Col. 2:18.
- 399 καταδουλώω. 2 Cor. 11:20; Gal. 2:4.
- 400 κατακαλύπτω. 1 Cor. 11:6 (bis), 7.
- 401 c κατάκριμα. Rom. 5:16, 18; 8:1. *Dion. Hal.*
- 402 b κατάκρισις. 2 Cor. 3:9; 7:3.
- 403 b κατάλαλος. Rom. 1:30.
- 404 καταλέγω. 1 Tim. 5:9.
- 405 καταλλαγή. Rom. 5:11; 11:15; 2 Cor. 5:18, 19.
- 406 καταλλάσσω. Rom. 5:10 (bis); 1 Cor. 7:11; 2 Cor. 5:18, 19, 20.
- 407 καταναρκάω. 2 Cor. 11:9; 12:13, 14.
- 408 d κατάνυξις. Rom. 11:8.
- 409 c κατάρτισις. 2 Cor. 13:9. *Plut.*
- 410 b καταρτισμός. Eph. 4:12.
- 411 κατασκοπέω. Gal. 2:4.
- 412 c κατάστημα. Tit. 2:3. *Polyb.*
- 413 καταστολή. 1 Tim. 2:9.
- 414 b καταστρηνιάω. 1 Tim. 5:11.
- 415 καταστροφή. 2 Tim. 2:14. (Other edd. in 2 Pet. 2:6.)
- 416 καταστρώννυμι. 1 Cor. 10:5.
- 417 κατατομή. Phil. 3:2.
- 418 καταφθείρω. 2 Tim. 3:8.
- 419 καταχθόνιος. Phil. 2:10.
- 420 καταχράομαι. 1 Cor. 7:31; 9:18.
- 421 c κατοπτρίζω. 2 Cor. 3:18. *Philo.*
- 422 κατώτερος. Eph. 4:9.
- 423 c κανσθηριάζω. 1 Tim. 4:2. *Strabo, Hippocrates* (i. e., in works bearing his name).
- 424 κέλευσμα. 1 Thes. 4:16.
- 425 c κενόδοξία. Phil. 2:3. *Polyb., Aproc.*
- 426 c κενόδοξος. Gal. 5:26. *Polyb.*
- 427 c κενοφωνία. 1 Tim. 6:20; 2 Tim. 2:16. *Diosc.*

- 428 κενόω. Rom. 4:14; 1 Cor. 1:17; 9:15; 2 Cor. 9:3; Phil. 2:7.
- 429 κέρδος. Phil. 1:21; 3:7; Tit. 1:11.
- 430 κηρύω. 1 Cor. 9:9 marg.
- 431 κίνδυνος. Rom. 8:35; 2 Cor. 11:26 (8 times).
- 432 κληρώω. Eph. 1:11.
- 433 κλίμα. Rom. 15:23; 2 Cor. 11:10; Gal. 1:21.
- 434 c κλυδωνίζομαι. Eph. 4:14. *Jos., Sept.*
- 435 κνήθω. 2 Tim. 4:3.
- 436 κοινωνικός. 1 Tim. 6:18.
- 437 κολακία. 1 Thes. 2:5.
- 438 κομάω. 1 Cor. 11:14, 15.
- 439 κόμη. 1 Cor. 11:15.
- 440 κόσμιος. 1 Tim. 2:9 (marg. κοσμίως); 3:2.
- 441 b κοσμοκράτωρ. Eph. 6:12.
- 442 κρέας. Rom. 14:21; 1 Cor. 8:13.
- 443 κρυφή. Eph. 5:12.
- 444 κυβία. Eph. 4:14.
- 445 κυβέρνησις. 1 Cor. 12:28.
- 446 κύμαλον. 1 Cor. 13:1.
- 447 κυρώω. 2 Cor. 2:8; Gal. 3:15.
- 448 λάρυγξ. Rom. 3:13.
- 449 λήμψις. Phil. 4:15.
- 450 λίμμα. Rom. 11:5.
- 451 b λογία. 1 Cor. 16:1, 2.
- 452 λογισμός. Rom. 2:15; 2 Cor. 10:4.
- 453 b λογομαχέω. 2 Tim. 2:14.
- 454 b λογομαχία. 1 Tim. 6:4.
- 455 λοίδωρος. 1 Cor. 5:11; 6:10.
- 456 λουτρόν. Eph. 5:26; Tit. 3:5.
- 457 λύσις. 1 Cor. 7:27.
- 458 μακαρισμός. Rom. 4:6, 9; Gal. 4:15.
- 459 c μάκελλον. 1 Cor. 10:25. *Plut.*
- 460 μακροχρόνιος. Eph. 6:3.
- 461 μάμμη. 2 Tim. 1:5.
- 462 b μαράν. 1 Cor. 16:22.
- 463 c ματαιολογία. 1 Tim. 1:6. *Plut.*
- 464 ματαιολόγος. Tit. 1:10.
- 465 d ματαιώω. Rom. 1:21.
- 466 μεγάλως. Phil. 4:10.
- 467 μέγεθος. Eph. 1:19.
- 468 μεθιστάνω. 1 Cor. 13:2.
- 469 b μεθοδία. Eph. 4:14; 6:11.
- 470 μέθυος. 1 Cor. 5:11; 6:10.
- 471 b μεμβράνα. 2 Tim. 4:13.
- 472 μενούργε. Rom. 9:20; 10:18.
- 473 c μεσότοιχον. Eph. 2:14. *Erastosth.*
- 474 μετακινέω. Col. 1:23.
- 475 μετάλημψις. 1 Tim. 4:3.
- 476 μεταλλάσσω. Rom. 1:25, 26.
- 477 μετασχηματίζω. 1 Cor. 4:6; 2 Cor. 11:13, 14, 15; Phil. 3:21.
- 478 μετοχή. 2 Cor. 6:14.
- 479 μηδέποτε. 2 Tim. 3:7.
- 480 μήτιγε. 1 Cor. 6:3.
- 481 μητρολόγος. 1 Tim. 1:9.
- 482 μνεία. Rom. 1:9; Eph. 1:16; Phil. 1:3; 1 Thes. 1:2; 3:6; 2 Tim. 1:3; Phm. 4.
- 483 c μολυσμός. 2 Cor. 7:1. *Jos., Sept.*
- 484 μομφή. Col. 3:13.
- 485 μονώω. 1 Tim. 5:5.
- 486 μορφή. Phil. 2:6, 7 (Cf. Mk. 16:12).
- 487 c μορφώω. Gal. 4:19. *Theophr., Sept.*
- 488 c μόρφωσις. Rom. 2:20; 2 Tim. 3:5. *Theophr.*
- 489 μόχθος. 2 Cor. 11:27; 1 Thes. 2:9; 2 Thes. 3:8.
- 490 μνέω. Phil. 4:12.
- 491 मुक्तप्रिय. Gal. 6:7.
- 492 μωμάομαι. 2 Cor. 6:3; 8:20.
- 493 μωρία. 1 Cor. 1:18, 21, 23; 2:14; 3:19.
- 494 μωρολογία. Eph. 5:4.
- 495 ναυαγέω. 2 Cor. 11:25; 1 Tim. 1:19.
- 496 c νέκρωσις. Rom. 4:19; 2 Cor. 4:10. *Aretaeus.*
- 497 νεομηνία. Col. 2:16.
- 498 νεόφυτος. 1 Tim. 3:6.
- 499 c νεωτερικός. 2 Tim. 2:22. *Polyb., Apocr.*
- 500 νή. 1 Cor. 15:31.
- 501 νηπιάζω. 1 Cor. 14:20.
- 502 νηφάλιος. 1 Tim. 3:2, 11; Tit. 2:2.
- 503 νόημα. 2 Cor. 2:11; 3:14; 4:4; 10:5; 11:3; Phil. 4:7.

- 504 νομίμως. 1 Tim. 1:8; 2 Tim. 2:5.
- 505 νομοθεσία. Rom. 9:4.
- 506 νοσέω. 1 Tim. 6:4.
- 507 νουθεσία. 1 Cor. 10:11; Eph. 6:4; Tit. 3:10.
- 508 c νυχθήμερον. 2 Cor. 11:25. *Scymnus*.
- 509 νῶτος. Rom. 11:10.
- 510 ξενοδοχέω. 1 Tim. 5:10. (Earlier form in -κέω.)
- 511 ὀδύνη. Rom. 9:2; 1 Tim. 6:10.
- 512 οἰκέως. Gal. 6:10; Eph. 2:19; 1 Tim. 5:8.
- 513 οἰκέω. Rom. 7:17, 18, 20; 8:9, 11; 1 Cor. 3:16; 7:12, 13; 1 Tim. 6:16.
- 514 c οἰκοδεσποτέω. 1 Tim. 5:14. *Plut.*
- 515 a οἰκουργός. Tit. 2:5.
- 516 οἰκτείρω. Rom. 9:15.
- 517 b ὀκταήμερος. Phil. 3:5.
- 518 δλεθρος. 1 Cor. 5:5; 1 Thes. 5:3; 2 Thes. 1:9; 1 Tim. 6:9.
- 519 d ὀλιγόψυχος. 1 Thes. 5:14.
- 520 b ὀλοθρευτής. 1 Cor. 10:10.
- 521 ὀλοτελής. 1 Thes. 5:23.
- 522 ὀμείρομαι. (Classic form ἱμερομαι). 1 Thes. 2:8.
- 523 ὀμιλία. 1 Cor. 15:33.
- 524 ὀμολογουμένως. 1 Tim. 3:16.
- 525 ὀνίνημι. Phm. 20.
- 526 ὀρατός. Col. 1:16.
- 527 ὀργίλος. Tit. 1:7.
- 528 ὀρεxis. Rom. 1:27.
- 529 b ὀρθοποδέω. Gal. 2:14.
- 530 d ὀρθοτομέω. 2 Tim. 2:15.
- 531 ὀσίως. 1 Thes. 2:10.
- 532 ὀστράκινος. 2 Cor. 4:7; 2 Tim. 2:20.
- 533 ὀσφρησις. 1 Cor. 12:17.
- 534 a ὀφθαλμοδουλία. Eph. 6:6; Col. 3:22.
- 535 ὀχύρωμα. 2 Cor. 10:4.
- 536 πάθος. Rom. 1:26; Col. 3:5; 1 Thes. 4:5.
- 537 παιδαγωγός. 1 Cor. 4:15; Gal. 3:24, 25.
- 538 παίζω. 1 Cor. 10:7.
- 539 παλαιότης. Rom. 7:6.
- 540 πάλη. Eph. 6:12.
- 541 πανούργος. 2 Cor. 12:16.
- 542 b παραβολεόμαι. Phil. 2:30.
- 543 d παραζηλώω. Rom. 10:19; 11:11, 14; 1 Cor. 10:22.
- 544 παραθήκη. 1 Tim. 6:20; 2 Tim. 1:12, 14.
- 545 παράκειμαι. Rom. 7:18, 21.
- 546 παραμυθία. 1 Cor. 14:3.
- 547 παραμύθιον. Phil. 2:1.
- 548 παραπλήσιον. Phil. 2:27.
- 549 παραντίκα. 2 Cor. 4:17.
- 550 παραφρονέω. 2 Cor. 11:23.
- 551 παρεδρεύω. 1 Cor. 9:13.
- 552 c παρελκαστος. Gal. 2:4. *Strabo*.
- 553 c παρεισέρχομαι. Rom. 5:20; Gal. 2:4. *Polyb.*
- 554 πάρεσις. Rom. 3:25.
- 555 παρηγορία. Col. 4:11.
- 556 παριστάνω. Rom. 6:13, 16.
- 557 πάροδος. 1 Cor. 16:7.
- 558 πάροις. 1 Tim. 3:3; Tit. 1:7.
- 559 παροργίζω. Rom. 10:19; Eph. 6:4.
- 560 d παροργισμός. Eph. 4:26.
- 561 πατραλῆσας. 1 Tim. 1:9.
- 562 πατρικός. Gal. 1:14.
- 563 b πεισμονή. Gal. 5:8.
- 564 πένης. 2 Cor. 9:9.
- 565 πεντάκις. 2 Cor. 11:24.
- 566 d πεποίθησις. 2 Cor. 1:15; 3:4; 8:22; 10:2; Eph. 3:12; Phil. 3:4.
- 567 περιεργάζομαι. 2 Thes. 3:11.
- 568 d περικάθαυμα. 1 Cor. 4:13.
- 569 c περικεφαλαία. Eph. 6:17; 1 Thes. 5:8. *Theophr., Sept.*
- 570 περιλείπω. 1 Thes. 4:15, 17.
- 571 d περιούσιος. Tit. 2:14.
- 572 c περιπείρω. 1 Tim. 6:10. *Diod.*
- 573 περιφρονέω. Tit. 2:15.
- 574 d περίψημα. 1 Cor. 4:13.
- 575 b περπερόμαι. 1 Cor. 13:4.
- 576 πέρυσι. 2 Cor. 8:10; 9:2.
- 577 πιθανολογία. Col. 2:4.
- 578 b πιθός. 1 Cor. 2:4.
- 579 πιότης. Rom. 11:17.
- 580 πιστώω. 2 Tim. 3:14.
- 581 πλάσμα. Rom. 9:20.
- 582 πλάσσω. Rom. 9:20; 1 Tim. 2:13.

- 583 πλέγμα. 1 Tim. 2:9.
 584 πλεονεκτέω. 2 Cor. 2:11; 7:2;
 12:17, 18; 1 Thes. 4:6.
 585 πλεονέκτης. 1 Cor. 5:10, 11;
 6:10; Eph. 5:5.
 586 πλήκτης. 1 Tim. 3:3; Tit. 1:7.
 587 πλησμονή. Col. 2:23.
 588 πλουτίζω. 1 Cor. 1:5; 2 Cor.
 6:10; 9:11.
 589 πόλημα. Rom. 1:20; Eph.
 2:10.
 590 πολίτευμα. Phil. 3:20.
 591 πολυποίκιλος. Eph. 3:10.
 592 c πορισμός. 1 Tim. 6:5, 6. *Polyb., Apocr.*
 593 πραγματία. 2 Tim. 2:4.
 594 c παῦπαθλα. 1 Tim. 6:11. *Philo.*
 595 πρεσβεύω. 2 Cor. 5:20; Eph.
 6:20.
 596 πρεσβύτις. Tit. 2:3.
 597 προαιρέω. 2 Cor. 9:7.
 598 a προαιτιόμαι. Rom. 3:9.
 599 προακούω. Col. 1:5.
 600 b προαμαρτάνω. 2 Cor. 12:21;
 13:2.
 601 προγίνομαι. Rom. 3:25.
 602 πρόγονος. 1 Tim. 5:4; 2 Tim.
 1:3.
 603 προδίδωμι. Rom. 11:35.
 604 c προελπίζω. Eph. 1:12. *Posi-
 diŕr.*
 605 a προενάρχομαι. 2 Cor. 8:6, 10.
 606 b προεπαγγέλλω. Rom. 1:2;
 2 Cor. 9:5.
 607 προετοιμάζω. Rom. 9:23; Eph.
 2:10.
 608 c προεναγγελλίζομαι. Gal. 3:8. *Philo.*
 609 προέχω. Rom. 3:9.
 610 προηγέομαι. Rom. 12:10.
 611 προθέσμιος. Gal. 4:2.
 612 προτίστημι. Rom. 12:8; 1 Thes.
 5:12; 1 Tim. 3:4, 5, 12; 5:17;
 Tit. 3:8, 14.
 613 προκαλέω. Gal. 5:26.
 614 προκαταρτίζω. 2 Cor. 9:5.
 615 c προκοπή. Phil. 1:12, 25; 1 Tim.
 4:15. *Polyb., Apocr.*
 616 b πρόκριμα. 1 Tim. 5:21.
 617 b προκυρόω. Gal. 3:17.
 618 προλέγω. 2 Cor. 13:2; Gal.
 5:21; 1 Thes. 3:4.
 619 προνοέω. Rom. 12:17; 2 Cor.
 8:21; 1 Tim. 5:8.
 620 προπάσχω. 1 Thes. 2:2.
 621 προπάτωρ. Rom. 4:1.
 622 προσαγωγή. Rom. 5:2; Eph.
 2:18; 3:12.
 623 προσαναπληρώω. 2 Cor. 9:12;
 11:9.
 624 προσανατίθηναι. Gal. 1:16; 2:6.
 625 προσηλώω. Col. 2:14.
 626 b προσκαρτέρησις. Eph. 6:18.
 627 c πρόσκλησις. 1 Tim. 5:21. *Polyb.*
 628 c προσκοπή. 2 Cor. 6:3. *Polyb.*
 629 πρόσληψις. Rom. 11:15.
 630 προσοφείλω. Phil. 19.
 631 προστάτις. Rom. 16:2.
 632 προσφιλής. Phil. 4:8.
 633 προτίθηναι. Rom. 1:13; 3:25;
 Eph. 1:9.
 634 πρωτεύω. Col. 1:18.
 635 πτηνός. 1 Cor. 15:39.
 636 πτύρω. Phil. 1:28.
 637 πτωχεύω. 2 Cor. 8:9.
 638 πυκτεύω. 1 Cor. 9:26.
 639 c ῥητῶς. 1 Tim. 4:1. *Polyb.*
 640 ῥιζώω. Eph. 3:17; Col. 2:7.
 641 ῥιπή. 1 Cor. 15:52.
 642 ῥυτίς. Eph. 5:27.
 643 σαίνω. 1 Thes. 3:3.
 644 σαργάνη. 2 Cor. 11:33.
 645 σεβάζομαι. Rom. 1:25.
 646 σεμνός. Phil. 4:8; 1 Tim. 3:8,
 11; Tit. 2:2.
 647 σεμνότης. 1 Tim. 2:2; 3:4;
 Tit. 2:7.
 648 c σημειώω. 2 Thes. 3:14. *The-
 ophr., Sept.*
 649 σκέπασμα. 1 Tim. 6:8.
 650 σκῆνος. 2 Cor. 5:1, 4.
 651 σκληρότης. Rom. 2:5.
 652 σκόλοψ. 2 Cor. 12:7.
 653 σκοπός. Phil. 3:14.
 654 c σκίβαλον. Phil. 3:8. *Strabo,
 Apocr., Anth.*
 655 σπένδω. Phil. 2:17; 2 Tim. 4:6.
 656 σπουδαῖος. 2 Cor. 8:17, 22 (bis).
 657 στέγω. 1 Cor. 9:12; 13:7;
 1 Thes. 3:1, 5.

- 658 στέλλω. 2 Cor. 8:20; 2 Thes. 3:6.
 659 στενοχωρέω. 2 Cor. 4:8; 6:12 (bis).
 660 στενοχωρία. Rom. 2:9; 8:35; 2 Cor. 6:4; 12:10.
 661 στερέωμα. Col. 2:5.
 662 στιγμή. Gal. 6:17.
 663 στόμαχος. 1 Tim. 5:23.
 664 στρατεία. 2 Cor. 10:4; 1 Tim. 1:18.
 665 c στρατολογέω. 2 Tim. 2:4. *Diod.*
 666 συνηγός. Tit. 3:3.
 667 b συζωοποιέω. Eph. 2:5; Col. 2:13.
 668 b συλαγωγέω. Col. 2:8.
 669 συλλάω. 2 Cor. 11:8.
 670 c συμβασιλεύω. 1 Cor. 4:8; 2 Tim. 2:12. (συν- in 1 Cor.) *Polyb.*
 671 σύμβουλος. Rom. 11:34.
 672 c σίμμορφος. Phil. 3:21; Rom. 8:29. (συν- in Phil.) *Nican-der.*
 673 b συμμορφίζω. Phil. 3:10.
 674 συμπέπω. 2 Cor. 8:18, 22.
 675 σύμφορος. 1 Cor. 7:35; 10:33.
 676 b συμφυλέτης. 1 Thes. 2:14.
 677 σύμφυτος. Rom. 6:5.
 678 b συμφώνησις. 2 Cor. 6:15.
 679 σύμφωνος. 1 Cor. 7:5.
 680 συναγωνίζομαι. Rom. 15:30.
 681 c συναθλέω. Phil. 1:27; 4:3. *Diod.*
 682 b συναιχμάλωτος. Rom. 16:7; Col. 4:10; Phm. 23.
 683 c συναναμίγνυμι. 1 Cor. 5:9, 11; 2 Thes. 3:14. *Plut., Sept. (?)*
 684 c συναναπαύομαι. Rom. 15:32. *Dion. Hal., Sept.*
 685 συναποστέλλω. 2 Cor. 12:18.
 686 b συναρμολογέω. Eph. 2:21; 4:16.
 687 συγγνώμη. 1 Cor. 7:6.
 688 συνδοξάζω. Rom. 8:17.
 689 d συνεγείρω. Eph. 2:6; Col. 2:12; 3:1.
 690 συνζάω. Rom. 6:8; 2 Cor. 7:3; 2 Tim. 2:11.
 691 b συζητητής. 1 Cor. 1:20.
 692 σύνζυγος. Phil. 4:3. (WH marg. Συν-).
 693 συνήδομαι. Rom. 7:22.
 694 c συνηλικιώτης. Gal. 1:14. *Diod. (?)*, *Dion. Hal. (?)*.
 695 συνθάπτω. Rom. 6:4; Col. 2:12.
 696 συνιστάνω. 2 Cor. 3:1; 4:2; 5:12; 6:4; 10:12, 18; Gal. 2:18.
 697 b συνκακοπαθέω. 2 Tim. 1:8; 2:3.
 698 συνκράμπω. Rom. 11:10.
 699 c συνακατάθεσις. 2 Cor. 6:16. *Polyb.*
 700 συνκρίνω. 1 Cor. 2:13; 2 Cor. 10:12 (bis).
 701 συναρτυρέω. Rom. 2:15; 8:16; 9:1.
 702 c συμμερίζω. 1 Cor. 9:13. *Diod., Inscr.*
 703 συνμέτοχος. Eph. 3:6; 5:7.
 704 a συνημητής. Phil. 3:17.
 705 συνοικοδομέω. Eph. 2:22.
 706 συναπακαλέω. Rom. 1:12.
 707 συνπείσχω. Rom. 8:17; 1 Cor. 12:26.
 708 συνπολίτης. Eph. 2:19.
 709 b σύνσωμος. Eph. 3:6.
 710 συσπενδάω. Rom. 8:22.
 711 c συστοιχέω. Gal. 4:25. *Polyb.*
 712 συσστρατιώτης. Phil. 2:25; Phm. 2.
 713 συντέμνω. Rom. 9:28.
 714 σύντρυμμα. Rom. 3:16.
 715 c συνηποκρίνομαι. Gal. 2:13. *Polyb.*
 716 συνηπουργέω. 2 Cor. 1:11.
 717 σύνφημι. Rom. 7:16.
 718 b σύνψυχος. Phil. 2:2.
 719 συνωδίνω. Rom. 8:22.
 720 συστατικός. 2 Cor. 3:1.
 721 σχήμα. 1 Cor. 7:31; Phil. 2:7.
 722 c σωματικῶς. Col. 2:9. *Plut.*
 723 σαρρεύω. Rom. 12:20; 2 Tim. 3:6.
 724 σωφρονίζω. Tit. 2:4.
 725 c σωφρονισμός. 2 Tim. 1:7. *Philo, Aesop.*
 726 σωφρόνως. Tit. 2:12.

- 727 σῶφρων. 1 Tim. 3:2; Tit. 1:8; 2:2, 5.
- 728 τάγμα. 1 Cor. 15:23.
- 729 τάχα. Rom. 5:7; Phm. 15.
- 730 c τεκνογονέω. 1 Tim. 5:14. *Philippus, Antih.*
- 731 τεκνογονία. 1 Tim. 2:15.
- 732 τεκνοτροφέω. 1 Tim. 5:10.
- 733 τίνω. 2 Thes. 1:9.
- 734 τολμηροτέρως. Rom. 15:15.
- 735 τροφός. 1 Thes. 2:7.
- 736 c τυπικῶς. 1 Cor. 10:11. *Rufus.*
- 737 τυφός. 1 Tim. 3:6; 6:4; 2 Tim. 3:4.
- 738 ὑβριστής. Rom. 1:30; 1 Tim. 1:13.
- 739 ὑδροποτέω. 1 Tim. 5:23.
- 740 c υιοθεσία. Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5. *Diod., Inscr.*
- 741 ἵμνος. Eph. 5:19; Col. 3:16.
- 742 c ὑπανδρος. Rom. 7:2. *Polyb., Sept.*
- 743 υπεραίρω. 2 Cor. 12:7 (bis?); 2 Thes. 2:4.
- 744 b υπέρακμος. 1 Cor. 7:36.
- 745 υπεραυξάνω. 2 Thes. 1:3.
- 746 υπερβαίνω. 1 Thes. 4:6.
- 747 υπερβαλλόντως. 2 Cor. 11:23.
- 748 υπερβάλλω. 2 Cor. 3:10; 9:14; Eph. 1:19; 2:7; 3:19.
- 749 υπερβολή. Rom. 7:13; 1 Cor. 12:31; 2 Cor. 1:8; 4:7, 17; 12:7; Gal. 1:13.
- 750 b υπερέκεινα. 2 Cor. 10:16.
- 751 b υπερεκπερισσοῦ. Eph. 3:20; 1 Thes. 3:10; 5:13 txt.
- 752 b υπερεκπερισσῶς. 1 Thes. 5:13 marg., LT Tr.
- 753 b υπερεκτείνω. 2 Cor. 10:14.
- 754 b υπερεντυγχάνω. Rom. 8:26.
- 755 b υπερλλαν. 2 Cor. 11:5; 12:11.
- 756 b υπερνικάω. Rom. 8:37.
- 757 υπεροχή. 1 Cor. 2:1; 1 Tim. 2:2.
- 758 b υπερπερισσέω. Rom. 5:20; 2 Cor. 7:4.
- 759 c υπερπλεονάζω. 1 Tim. 1:14. *Hero, Ps. Sal.*
- 760 d υπερυψόω. Phil. 2:9.
- 761 υπερφρονέω. Rom. 12:3.
- 762 ὑπήνεγκον. 1 Cor. 10:13; 2 Tim. 3:11. (*ὑποφέρω* in 1 Pet. 2:19.)
- 763 ὑπόδικος. Rom. 3:19.
- 764 ὑπόλειμμα. Rom. 9:27.
- 765 ὑπολείπω. Rom. 11:3.
- 766 ὑπόνοια. 1 Tim. 6:4.
- 767 c ὑποταγή. 2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11; 3:4. *Dion. Hal.*
- 768 ὑποτίθημι. Rom. 16:4; 1 Tim. 4:6.
- 769 c ὑποτίπνωσις. 1 Tim. 1:16; 2 Tim. 1:13. *Strabo.*
- 770 b ὑψηλοφρονέω. 1 Tim. 6:17 txt.
- 771 c ὕψωμα. Rom. 8:39; 2 Cor. 10:5. *Philo, Sept., Pseudo-Phoc.*
- 772 φανέρωσις. 1 Cor. 12:7; 2 Cor. 4:2.
- 773 c φειδομένως. 2 Cor. 9:6. *Plut.*
- 774 c φελόνης. 2 Tim. 4:13. *φαινόλης, Rhinthon.*
- 775 φθόγγος. Rom. 10:18; 1 Cor. 14:7.
- 776 φθονέω. Gal. 5:26.
- 777 φιλάγαθος. Tit. 1:8.
- 778 φιλανδρος. Tit. 2:4.
- 779 φιλαργυρία. 1 Tim. 6:10.
- 780 φίλαντρος. 2 Tim. 3:2.
- 781 c φιλήδονος. 2 Tim. 3:4. *Polyb.*
- 782 φιλόθεος. 2 Tim. 3:4.
- 783 φιλόνεικος. 1 Cor. 11:16.
- 784 φιλοσοφία. Col. 2:8.
- 785 φιλόστοργος. Rom. 12:10.
- 786 φιλότεκος. Tit. 2:4.
- 787 φιλοτιμέομαι. Rom. 15:20; 2 Cor. 5:9; 1 Thes. 4:11.
- 788 φλύαρος. 1 Tim. 5:13.
- 789 b φρεναπατάω. Gal. 6:3.
- 790 b φρεμαπάτης. Tit. 1:10.
- 791 φρήν. 1 Cor. 14:20 (bis).
- 792 φρόνημα. Rom. 8:6 (bis), 7, 27.
- 793 φροντίζω. Tit. 3:8.
- 794 φύραμα. Rom. 9:21; 11:16; 1 Cor. 5:6, 7; Gal. 5:9.
- 795 b φυσίδω. 1 Cor. 4:6, 18, 19; 5:2; 8:1; 13:4; Col. 2:18.
- 796 b φυσίωσις. 2 Cor. 12:20.
- 797 c φωτισμός. 2 Cor. 4:4, 6. *Plut., Sept.*

798	χαλκεύς. 2 Tim. 4:14.	807	b ψευδάδελφος. 2 Cor. 11:26; Gal. 2:4.
799	c χειρόγραφον. Col. 2:14. <i>Polyb., Aproc., Inscr.</i>	808	b ψευδαπόστολος. 2 Cor. 11:13.
800	b χοῖκός. 1 Cor. 15:47, 48 (bis), 49.	809	ψευδολογός. 1 Tim. 4:2.
801	χρηματισμός. Rom. 11:4.	810	ψευδώνυμος. 1 Tim. 6:20.
802	χρήσιμος. 2 Tim. 2:14.	811	ψεῦσμα. Rom. 3:7.
803	χρήσις. Rom. 1:26, 27.	812	c ψιθυρισμός. 2 Cor. 12:20. <i>Plut., Sept.</i>
804	b χρηστεύομαι. 1 Cor. 13:4.	813	ψιθυριστής. Rom. 1:29.
805	b χρηστολογία. Rom. 16:18.	814	ψωμίζω. Rom. 12:20; 1 Cor. 13:3.
806	χρηστότης. Rom. 2:4; 3:12; 11:22 (ter); 2 Cor. 6:6; Gal. 5:22; Eph. 2:7; Col. 3:12; Tit. 3:4.	815	ἄσπερεί. 1 Cor. 15:8.
		816	ὠφέλιμος. 1 Tim. 4:8 (bis); 2 Tim. 3:16; Tit. 3:8.

LIST B.

Words used by St. Paul, and other New Testament writers also.

This list also, like A, has those words marked which are biblical and ecclesiastical or later Greek (d, c). Those words which are common alone to St. Paul and the writer of the Epistle to the Hebrews are marked H. Those common alone to SS. Paul and Luke are marked GA (G, A). Those common alone to SS. Paul and Luke, and the writer of the Epistle to the Hebrews, are marked H + GA (G, A.)

This list contains 1662 words (counting καίω, T Tr WH marg. 1 Cor. 13:3), of which 59 are c, 77 are d, 64 are H, 189 are GA (G, A.), and 34 are H + GA (G, A.).

1	d ἀββά. (Asa subst. it is d.)	21	ἀγωνίζομαι.	43	αἰτέω.
2	ἄβυσσος.	22	ἀδελφή.	44	αἵτημα.
3	d ἀγαθοεργέω. A (-ου- in Acts 14:17.)	23	ἀδελφός.	45	αἰτία.
4	ἀγαθός.	24	ἄδελγος. G	46	αἰφνίδιος. G Spelled ἐφ-, in Lk. 21:34.
5	ἀγαπάω.	25	ἀδμονέω.	47	c αἰχμαλωσία. <i>Po- lyb., Sept.</i>
6	d ἀγάπη.	26	ἀδικέω.	48	c αἰχμαλωτίζω. G <i>Diod., Sept., Inscr.</i>
7	ἀγαπητός.	27	ἀδικία.	49	αἰών.
8	ἄγγελος.	28	ἄδικος.	50	αἰώνιος.
9	d ἀγιαζώ.	29	ἀδόκιμος. H	51	ἀκαθαρσία.
10	d ἀγιασμός.	30	ἀδύνατος.	52	ἀκάθαρτος.
11	ἄγιος.	31	ἄδω.	53	ἄκακος. H
12	d ἀγιότης. H	32	ἀεί.	54	ἄκαρπος.
13	ἀγνοέω.	33	ἄζυμος.	55	c ἀκαταστασία. <i>Po- lyb., Sept.</i>
14	ἄγνωια.	34	ἄήρ.	56	ἀκέραιος.
15	ἀγνός.	35	c ἀθετέω. <i>Polyb., Sept., Inscr.</i>	57	ἄκοή.
16	ἀγνωσία.	36	αἰδώς.	58	ἀκολουθέω.
17	ἀγοράζω.	37	αἶμα.	59	ἀκούω.
18	ἀγρυπνέω.	38	αἰνέω.		
19	ἄγω.	39	αἵρεσις.		
20	ἄγών. H	40	αἶρω.		
		41	αἰσχύνη.		
		42	αἰσχύνω.		

60	ἀκρασία. Later for ἀκράτεια.	107	ἀναμνησκω.	154	ἄπαξ.
61	ἀκριβώς.	108	ἀνάμνησις. H + G	155	ἀπαρχή.
62	ἀκροατής.	109	ἀναπαύω.	156	ἄπας.
63 d	ἀκροβυστία. A	110	ἀναπέμπω. GA	157	ἀπατάω.
64	ἀκρογωνιαίος.	111	ἀναπληρώω.	158	ἀπάτη.
65 c	ἀκυρώ. <i>Diod.</i> , <i>Arocr.</i>	112	ἀνάστασις.	159	ἀπειθέω.
66	ἀλαλάζω.	113 d	ἀναστατώνω. A	160	ἀπειθής. GA
67	ἄλας.	114	ἀναστρέφω.	161	ἀπειθία. H (in Heb. -εια.)
68	ἀλήθεια.	115	ἀναστροφή.	162	ἀπειλή. A
69	ἀληθής.	116	ἀνατίθημι. A	163 c	ἀπεκδέχομαι. <i>Hērarchus.</i>
70	ἀληθινός.	117	ἀνείλον.	164 c	ἀπέναντι. <i>Polyb.</i> , <i>Sept.</i> , <i>Inscr.</i>
71	ἀληθώς.	118	ἄνεμος.	165	ἀπέχω.
72	ἄλλὰ.	119	ἄνεσις. A	166	ἀπηλθον.
73	ἀλλάσσω. H + A	120	ἀνέχω.	167	ἀπιστέω.
74	ἀλλήλων.	121	ἀνῆλθον.	168	ἀπιστία.
75	ἄλλος.	122	ἀνῆρ.	169	ἄπιστος.
76	ἀλλότριος.	123	ἀνθίστημι.	170	ἀπό.
77	ἄλυσις.	124	ἀνθρώπινος.	171	ἀποβαίνω.
78	ἄμα.	125	ἄνθρωπος.	172	ἀποβολή. A
79	ἁμαρτάνω.	126	ἀνίημι. H + A	173	ἀποδείκνυμι. A
80	ἁμάρτημα.	127	ἀνίστημι.	174	ἀποδίδωμι.
81	ἁμαρτία.	128	ἀνότητος. G	175	ἀποθνήσκω.
82	ἁμαρτωλός.	129	ἄνοια. G	176	ἀποκαλύπτω.
83	ἁμελέω.	130	ἀνούγω.	177 c	ἀποκάλυψις. <i>Plut.</i> , <i>Sept.</i>
84	ἁμεμπτος. H + G	131	ἀνομία.	178	ἀπόκειμαι. H + G
85	ἁμέριμος.	132	ἄνομος.	179	ἀποκόπτω.
86 d	ἁμῆν.	133	ἀνταποδίδωμι. H + G	180	ἀποκρίνω.
87	ἁμμος.	134 d	ἀνταπόδομα. G	181	ἀποκρύπτω. G
88	ἁμπελών.	135 c	ἀνταποκρίνομαι. G <i>Nicom.</i> , <i>Sept.</i> , <i>Aesop.</i>	182	ἀπόκρυφος.
89	ἁμφότεροι.	136	ἀντέχω.	183	ἀποκτείνω.
90	ἁμωμος.	137	ἀντί.	184	ἀπολαμβάνω.
91	ἄν.	138	ἀντίκειμαι. G	185	ἀπόλαυσις. H
92	ἀνά.	139	ἀντιλαμβάνω. G	186	ἀπολείπω.
93	ἀναβαίνω.	140	ἀντιλέγω.	187	ἀπόλλυμι.
94	ἀναγγέλλω.	141	ἀντιτάσσω.	188	ἀπολογέομαι. GA
95	ἀναγιγνώσκω.	142 d	ἀνυπόκριτος.	189	ἀπολογία.
96	ἀναγκάζω.	143 c	ἀνυποτακτος. H <i>Polyb.</i>	190	ἀπολούω. A
97	ἀναγκαῖος H + A	144	ἄνω.	191 c	ἀπολύτρωσις. H + G <i>Diod.</i>
98	ἀνάγκη.	145	ἄνωθεν.	192	ἀποπατάω.
99	ἀνάγνωσις. A	146	ἀνωφελής H	193	ἀπορέω.
100	ἀνάγω.	147	ἄξιος.	194 c	ἀποστασία. A <i>Archim.</i> , <i>Sept.</i>
101 d	ἀνάγωγ. G (epic, -ώς.)	148	ἄξιός. H + GA	195	ἀποστέλλω.
102 c	ἀνάθεμα. A <i>Theocr.</i> , <i>Sept.</i>	149	ἄξιως.	196	ἀποστερέω.
103	ἀνακρίνω. GA	150	ἄρατος. H	197	ἀποστολή. A
104	ἀναλαμβάνω.	151	ἀπαγγέλλω.	198	ἀπόστολος.
105	ἀναλίσκω. G	152	ἀπάγω.		
106	ἀναλύω. G	153	ἀπάντησις.		

199	ἀποστρέφω.	248	ἄτιμος.	298	βούλημα.
200	ἀποτάσσω.	249	ἄτοπος. GA	299	βούλομαι.
201	ἀποτίθημι.	250	αὐθάδης.	300	βοῦς.
202	ἀποφέρω.	251	αὐλέω.	301	βραδύνω.
203 d	ἀπρόσκοπος. A	252	αὐξάνω.	302	βρέφος.
204	ἄπτω.	253	αὔριον.	303	βρῶμα.
205	ἀπωθέω. A	254	αὐτός.	304	βρῶσις.
206	ἀπώλεια.	255	ἄφεῖλον.	305	βυθίζω. G
207	ἄρα.	256	ἄφεςις.	306	γάλα.
208	ἄρα. GA	257	ἄφθαρτος.	307	γαμέω.
209	ἀργός.	258	ἀφίημι.	308 d	γαμίζω.
210	ἄργυρος.	259 c	ἀφιλάργυρος. H	309	γάρ.
211	ἄργυροῦς.		<i>Diod.</i>	310	γαστήρ.
212	ἀρέσκω.	260	ἀφίστημι. H + GA	311	γε.
213	ἀρετή.	261	ἀφόβως.	312	γέμω.
214	ἀριθμός.	262	ἀφορίζω.	313	γενεά.
215	ἀριστερός.	263	ἀφροσύνη.	314	γένημα.
216	ἀρκέω.	264	ἄφρων.	315	γεννάω.
217	ἀρνέομαι.	265	ἄφωνος.	316	γένος.
218 c	ἀροτριάω. G	266	ἀχάριστος. G	317	γεύω.
	<i>Theophr., Sept.</i>	267 d	ἀχειροποίητος.	318	γεωργός.
219	ἀρπάζω.	268	ἄχρι.	319	γῆ.
220	ἄρπαξ.	269	βάθος.	320	γίνομαι.
221	ἄρρωστος.	270	βαπτίζω.	321	γινώσκω.
222	ἄρσην.	271 d	βάπτισμα.	322	γλώσσα.
223	ἄρτι.	272	βάρβαρος. A	323	γνώμη.
224	ἄρτος.	273	βαρέω.	324	γνωρίζω.
225	ἀρτύω.	274	βάρος.	325	γνώσις.
226 c	ἀρχάγγελος.	275	βαρύς.	326	γνωστός.
	<i>Philo.</i>	276	βασίλεια.	327 d	γογγύζω.
227	ἀρχαῖος.	277	βασιλεύς.	328 d	γογγυσμός.
228	ἀρχή.	278	βασιλεύω.	329	γονεῖς.
229	ἄρχω.	279	βαστάζω.	330	γόνυ.
230	ἄρχων.	280	βδελύσσω.	331	γράμμα.
231	ἀσέβεια.	281	βέβαιος.	332	γραμματεῖς.
232	ἀσεβής.	282	βεβαιῶ.	333	γραφή.
233	ἀσέλγεια.	283	βεβαίωσις. H	334	γράφω.
234	ἀσθένεια.	284	βέβηλος. H	335	γρηγορέω.
235	ἀσθενέω.	285	βῆμα.	336	γυμνάζω.
236	ἀσθενής.	286	βιβλίον.	337	γυμνός.
237	ἀσπάζομαι.	287	βίβλος.	338 d	γυμνότης.
238	ἀσπασμός.	288	βίος.	339	γυνή.
239 c	ἀσπιλος.	289	βιωτικός. G	340	δαιμόνιον.
240	ἀστήρ.	290	βλασφημέω.	341	δάκρυ.
241	ἀσύνετος.	291	βλασφημία.	342	δαπανάω.
242	ἀσφάλεια. GA	292	βλάσφημος.	343	δέ.
243	ἀσφαλής. H + A	293	βλέπω.	344	δέησις.
244	ἀσχημοσύνη.	294	βοάω.	345	δεῖ.
245	ἀσυνία.	295	βοηθέω.	346 d	δειγματίζω.
246	ἀτενίζω. GA	296	βουλεύω.	347	δείκνυμι.
247	ἀτιμάζω.	297	βουλή. H + GA	348	δειπνέω.

349	δεῖπνον.	396	δικαιοσύνη.	445	εἰ.
350	c δεκαπέντε.	397	δικαίω.	446	εἶδος.
	<i>Polyb., Sept.</i>	398	δικαίωμα.	447	εἶδω.
351	c δεκατέσσaras.	399	δικαίως.	448	d εἰδωλόθυτος.
	<i>Polyb., Sept.</i>	400	δίκτη.	449	d εἰδωλολατρία.
352	d δεκτός. GA	401	δίό.	450	d εἰδωλολάτρης.
353	δεξιός.	402	διότι.	451	εἶδωλον.
354	δέομαι.	403	διπλοῦς.	452	εἰκοσι.
355	δέρω.	404	δῖς.	453	εἰκῶν.
356	δέσμιος.	405	διψάω.	454	ελικρινής.
357	δεσμός.	406	διωγμός.	455	εἶλον. H
358	δεσπότης.	407	διώκω.	456	εἰμί.
359	δεῦρο.	408	δόγμα. H + GA	457	εἶπον.
360	δεύτερος.	409	δοκέω.	458	εἰρηνεύω.
361	δέχομαι.	410	δοκιμάζω.	459	εἰρήνη.
362	δέω.	411	δόκιμος.	460	εἰς.
363	δή.	412	δόλος.	461	εἶς.
364	δηλος.	413	δόμα.	462	εἰσακούω.
365	δηλώω.	414	δόξα.	463	εἰσῆλθον.
366	διά.	415	δοξάζω.	464	εἰσήνεγκον.
367	διάβολος.	416	δόσις.	465	εἰσοδος.
368	διαγγέλλω. GA	417	δουλεία. H	466	εἶτα.
369	διαθήκη.	418	δουλεύω.	467	εἶτε.
370	διακονέω.	419	δοῦλος.	468	ἐκ.
371	διακονία.	420	δουλόω.	469	ἐκαστος.
372	διάκονος.	421	δρόμος. A	470	ἐκβάλλω.
373	διακρίνω.	422	δύναμαι.	471	ἐκβασίς. H
374	διάκρισις. H	423	δύναμις.	472	ἐκδέχομαι.
375	διακογισμός.	424	d δυναμόω. H	473	c ἐκδικέω. <i>Apol-</i>
376	διαμαρτύρομαι.	425	δυνάστης. GA		<i>lod., Sept.</i>
	H + GA	426	δυνατός.	474	c ἐκδικησις. <i>Polyb.,</i>
377	διαμένω.	427	δύο.		<i>Sept.</i>
378	διάνοια.	428	δώδεκα.	475	ἐκδιώκω. G
379	διαπορεύω. GA	429	δωρεά.	476	ἐκδύω.
380	διαστρέφω.	430	δῶρημα.	477	ἐκεῖ.
381	d διαταγή. A	431	δῶρον.	478	ἐκεῖνος.
382	διατάσσω.	432	ἐάν.	479	d ἐκζητέω.
383	διαφέρω.	433	ἐαυτοῦ.	480	ἐκκλησία.
384	διαφθείρω.	434	ἐάω.	481	ἐκκλίνω.
385	διάφορος. H	435	ἐγγίζω.	482	ἐκκόπτω.
386	διακτός.	436	ἐγγύς.	483	ἐκλέγω.
387	διδασκαλία.	437	ἐγείρω.	484	ἐκλεκτός.
388	διδάσκαλος.	438	ἐγκαλέω. A	485	ἐκλογή.
389	διδάσκω.	439	ἐγκαταλείπω.	486	ἐκλύω.
390	διδαχή.		(and -ἐνκ-)	487	d ἐκπειράζω.
391	δίδωμι.	440	ἐγκόπτω.	488	ἐκπίπτω.
392	c διερμηνεύω. GA		(and -ἐνκ-)	489	ἐκπορεύομαι.
	<i>Polyb., Apocr.</i>	441	ἐγκράτεια.	490	ἐκτός.
393	διέρχομαι.	442	ἐγώ.	491	ἐκτρέπω. H
394	διήλθον.	443	ἔθραμον.	492	ἐκφύγω. H + GA
395	δικαίος. ¹	444	ἔθνος.	493	ἐκχέω.

494	ἐλαία.	540	ἐξαποστέλλω. GA	586	ἐπιλανθάνομαι.
495	ἐλάσσω. (and ἐλάχιστος.)	541 c	ἐξαρτίζω. A Jos., <i>Inscr.</i>	587	ἐπιμελέομαι. G
496	ἐλαφρός.	542	ἐξαυτής.	588	ἐπιμένω.
497	ἐλέγχω.	543	ἐξείλων.	589	ἐπιπίπτω.
498	ἐλεινός.	544	ἔξεστι.	590	ἐπιποθέω.
499	ἐλέω.	545	ἐξήκοντα.	591	ἐπίσημος.
500	ἐλεος.	546	ἐξήλθον. GA	592 d	ἐπισκοπή.
501	ἐλευθερία.	547	ἐξήνεγκον. GA	593	ἐπίσκοπος.
502	ἐλεύθερος.	548	ἐξίστημι.	594	ἐπίσταμαι.
503	ἐλευθερόω.	549 c	ἐξομολογέω. Jos., <i>Sept.</i>	595	ἐπίστασις. A
504	ἐλπίζω.	550	ἐξορύσσω.	596	ἐπιστολή.
505	ἐλπίς.	551 d	ἐξουθενέω. -δ- in Mk. 9:12. Otherwise GA	597	ἐπιστρέφω.
506	ἐμαντοῦ.	552	ἐξουσία.	598 d	ἐπισυναγωγή. H
507	ἐμμένω. H + A	553	ἐξουσιάζω. G	599	ἐπιτάσσω.
508	ἐμός.	554	ἔξω.	600	ἐπιτελέω.
509	ἐμοῦ (= ἡμεῖς).	555	ἔξωθεν.	601	ἐπιτίθημι.
510	ἐμπίπλημι.	556	ἐορτή.	602	ἐπιτιμάω.
511	ἐμπίπτω.	557	ἐπαγγελία.	603	ἐπιτρέπω.
512	ἐμπλέκω.	558	ἐπαγγέλλω.	604	ἐπίτροπος.
513	ἐμπροσθεν.	559	ἐπαινέω. G	605	ἐπιτυγχάνω.
514	ἐμφανής. A	560	ἐπαινος.	606	ἐπιφαίνω. GA
515	ἐν.	561	ἐπαίρω.	607 c	ἐπιχορηγέω. Dion. Hal.
516	ἐναντίος.	562	ἐπαισχύνομαι.	608	ἐποικοδομέω.
517	ἐνγράφω. G	563	ἐπακολούθew.	609	ἐπουράνιος.
518	ἐνδεκνυμι. H	564 d	ἐπαναπαύω. G	610	ἐραυνάω.
519	ἐνδικος. H	565	ἐπάνω.	611	ἐργάζομαι.
520	ἐνδοξος. G	566	ἐπεί.	612	ἐργασία. GA
521 d	ἐνδυναμώω. A	567	ἐπειδή.	613	ἐργάτης.
522	ἐνδύνω.	568	ἐπειτα.	614	ἐργον.
523	ἐνεκα.	569	ἐπέρχομαι.	615	ἐρημία.
524	ἐνεργέω.	570	ἐπερωτάω.	616	ἐρημος.
525	ἐνεργής. H	571	ἐπέχω. GA	617	ἐριθία.
526	ἐνέχω.	572	ἐπί.	618	ἐρπετόν.
527	ἐν.	573	ἐπιβάλλω.	619	ἐρχομαι.
528	ἐνιαυτός.	574	ἐπίγειος.	620	ἐρωτάω.
529	ἐνίστημι. H	575	ἐπιγινώσκω.	621	ἐρῶ = ἐίρηκα = ἐρρήθην.
530 c	ἐνκακέω. Polyb., Sept. (and ἐγκ-) G	576 c	ἐπίγνωσις. Po- lyb., Sept.	622	ἐσθίω.
531	ἐννομος. A	577	ἐπιεικία. A	623	ἐσοπτρον.
532	ἐνοχος.	578	ἐπιεικής.	624	ἐσχατος.
533 d	ἐνταλμα.	579	ἐπιζητέω.	625	ἔσω.
534	ἐντιμος.	580	ἐπίθεις. H + A	626	ἔσωθεν.
535	ἐντολή.	581	ἐπιθυμέω.	627	ἕτερος.
536	ἐντρέπω.	582	ἐπιθυμία.	628	ἔτι.
537	ἐντυγχάνω. H + A	583	ἐπικαλέω.	629	ἐτοιμάζω.
538 c	ἐνώπιον. Theocr., Sept.	584	ἐπικειμαι.	630	ἐτοιμος.
539	ἐξαλείφω.	585	ἐπιλαμβάνω.	631	ἐτοίμως.
				632	ἔτος.
				633	εἶ
				634	εὐαγγελίζω.

635	εὐαγγέλιον.	684	ἡδέως.	734	ἴδε.
636 d	εὐαγγελιστής A	685	ἡδη.	735	ἴδιος.
637 d	εὐάρεστος. H	686	ἡδονή.	736	ιδιώτης. A
638	εὐγενής. GA	687	ἡκω.	737	ἰδοῦ.
639 c	εὐδοκέω. <i>Polyb.</i> , <i>Sept.</i>	688	ἡλθον.	738	ἱερόν.
640 d	εὐδοκία.	689	ἡλικία.	739	ικανός.
641	εὐεργεσία. A	690	ἡλικός.	740 d	ἱλαστήριος. H
642	εὐθέως.	691	ἡλιος.	741 c	ἱματισμός. <i>Theophr.</i> , <i>Sept.</i>
643 c	εὐκαιρέω. <i>Polyb.</i>	692	ἡμέρα.	742	ἵνα.
644	εὐκαίρως.	693	ἡμέτερος.	743	ἰός.
645	εὐλογέω.	694	ἡνεγκον.	744	ἴσος.
646 d	εὐλογητός.	695	ἡσυχάζω. GA	745	ἴστημι.
647	εὐλογία.	696	ἡσυχία. A	746	ἰσχυρός.
648	εὐοδῶ.	697	ἡσύχιος.	747	ἰσχύς.
649 c	εὐπρόσδεκτος. <i>Plut.</i>	698	ἡττάω.	748	ἰσχύω.
650	εὐρίσκω.	699	θάλασσα.	749	ἰχθύς.
651	εὐσέβεια.	700	θάνατος.	750	ἰχνος.
652	εὐσεβέω. A	701	θανατόω.	751	καθαίρω. A
653	εὐσπλαγχνος.	702	θάπτω.	752	καθάπερ. H
654	εὐσχήμων.	703	θαρρέω. H	753	καθαρίζω.
655	εὐφραίνω.	704	θαῦμα.	754	καθαρός
656	εὐχαριστέω.	705	θαυμάζω.	755	καθεύδω.
657	εὐχαριστία.	706	θεάομαι.	756	καθήκω. A
658	εἶχομαι.	707	θέατρον. A	757	κάθημαι.
659	ἔφαγον.	708	θέλημα.	758	καθίζω.
660	ἐφάπαξ. H	709	θέλω.	759	καθίστημι.
661	ἐφίστημι. GA	710	θεμέλιος.	760	καθό.
662	ἐχθρα.	711	θεμελιώω.	761	καθώς.
663	ἐχθρός.	712	θεός.	762	καί.
664	ἐχω.	713	θερίζω.	763	καίνος.
665	ἔως.	714	θήλυσ.	764	καίπερ.
666	ζάω.	715	θηρίον.	765	καιρός.
667	ζέω. A	716	θησαυρίζω.	766	καίω. Perh. in I Cor. 13:3, WH. App.
668	ζήλος.	717	θησαυρός.	767	κακία.
669	ζηλόω.	718	θιγγάνω. H	768	κακοπαθέω.
670	ζηλωτής.	719	θλίβω.	769	κακός.
671	ζημία. A	720	θλίψις.	770	κακοῦργος. G
672	ζημιώω.	721	θνήσκω.	771	καλέω.
673	ζητέω.	722	θρησκία (in Hdt. -λη).	772	καλός.
674	ζήτησις.	723	θροέω.	773	καλύπτω.
675	ζυγός.	724	θρόνος.	774	καλῶς.
676	ζύμη.	725	θυγάτηρ.	775	καρδία.
677	ζυμώω.	726	θυμός.	776	καρπός.
678	ζωγρέω. G	727	θύρα.	777	καρποφορέω.
679	ζωή.	728	θυρίς. A	778	κατά.
680	ζωογονέω. GA	729	θυσία.	779	καταβαίνω.
681	ζωοποιέω.	730 d	θυσιαστήριον.	780	καταβάλλω.
682	ἦ.	731	θύω.	781	καταβολή.
683	ἡγέομαι.	732	θώραξ.		
		733	ιατρός.		

782	καταγγέλλω. A	832	κλαίω.	882	κυριότης.
783	καταγινώσκω.	833	κλάω.	883	κύων.
784	κατάγω. GA	834	κλέπτῃς.	884	κωλύω.
785	κατασχύνω.	835	κλέπτω.	885	κῶμος.
786	κατακαίω.	836	κληρονομέω.	886	λαλέω.
787 d	κατακαυχάομαι	837	κληρονομία.	887	λαμβάνω.
788	κατάκειμαι	838	κληρονόμος.	888	λάμπω.
789	κατακρίνω.	839	κλήρος.	889	λαός.
790 d	καταλαλία.	840	κλήσις.	890	λατρεία.
791	καταλαμβάνω.	841	κλητός.	891	λατρεύω.
792	καταλείπω.	842	κοίλια.	892	λάχανον.
793	καταλύω.	843	κοιμάω.	893	λέγω.
794	κατανοέω.	844	κοινός.	894	λείπω.
795	καταντάω. A	845	κοινωνέω.	895	λειτουργέω.
796	καταξιόω. GA	846	κοινωνία.		H + A
797	καταπίνω.	847	κοινωνός.	896	λειτουργία.
798	κατάρα.	848	κόλῃ. H + G		H + G
799	καταράομαι.	849	κόκκος.	897 c	λειτουργός. H
800	καταργέω. H + G	850 d	κολαφίζω.		<i>Polyb., Sept.,</i>
801	καταρτίζω.	851	κολλάω.		<i>Inscr.</i>
802	κατασκάπτω. A	852	κομίζω.	898	λέων.
803	καταφρονέω.	853	κοπιάω.	899	ληστῆς.
804 d	κατέναντι.	854	κόπος.	900	λίαν.
805 d	κατενώπιον.	855	κορέννυμι. A	901	λιθάζω.
806	κατεργάζομαι.	856	κοσμέω.	902	λίθινος.
807	κατεσθίω.	857	κοσμικός. H	903	λίθος.
808	κατευθύνω. G	858	κόσμος.	904	λιμός.
809	κατέχω.	859	κράζω.	905	λογίζομαι
810	κατηγορέω.	860 d	κραταιόω. G	906	λογικός.
811	κατηγορία.	861	κρατέω.	907	λόγιον.
812 c	κατηχέω. GA	862	κράτος.	908	λόγος.
	<i>Vitruv.</i>	863	κραυγή.	909	λοιδορέω.
813	κατοικέω.	864	κρείσσω.	910	λοιδορία.
814 d	κατοικητήριον.	865	κρεμάννυμι.	911	λοιπός.
815	καυχάομαι.	866	κρίμα.	912	λυπέω.
816	καύχημα. H	867	κρίνω.	813	λύπη.
817	καύχησις.	868	κρίσις.	914	λυτρόω.
818	κείμει.	869	κριτήριον.	915	λύω.
819	κέίρω. A	870	κριτής.	916	μαίνομαι.
820	κενός.	871	κρυπτός.	917	μακάριος.
821	κέντρον.	872	κρύπτω.	918	μακράν.
822	κεραμεύς.	873	κτάομαι.	919 c	μακροθυμέω.
823	κερδαίνω.	874	κτῆνος.		<i>Plut., Sept.</i>
824	κεφαλή.	875	κτίζω.	920	μακροθυμία.
825	κήρυγμα.	876	κτίσις.	921	μαλακός.
826	κῆρυξ.	877 c	κτίσμα. <i>Dion.</i>	922	μᾶλλον.
827	κηρύσσω.		<i>Hal., Apocr.</i>		(and μάλιστα)
828	κιθάρα.	878	κύκλω.	923	μανθάνω.
829	κιθαρίζω.	879 d	κυριακός.	924 c	μαργαρίτης.
830	κινδυνεύω. GA	880	κυριεύω. G		<i>Theophr.</i>
831	κλάδος.	881	κύριος.	925	μαρτυρέω.

926	μαρτυρία.	974	μηδέ.	1022	νόμος.
927	μαρτύριον.	975	μηδείς.	1023	νοσφίζω. A
928	μαρτύρομαι. A	976	μηκέτι.	1024	νουθετέω. A
929	μάρτυς.	977	μήκος.	1025	νοῦς.
930	μάταιος.	978	μήν.	1026	νῦν.
931 d	ματαιότης.	979	μηνύω.	1027	νυνί. H + A
932	μάχαιρα.	980	μήπω. H	1028	νύξ.
933	μάχη.	981	μήτε.	1029	ξενία. A
934	μάχομαι.	982	μήτηρ.	1030	ξένος.
935	μεγαλύνω.	983	μήτι.	1031	ξύλινος.
936	μέγας. (and μείζων).	984	μήτρα. G	1032	ξύλον.
937	μέθη. G	985	μαίνω.	1033	ξυράω. A
938	μεθίστημι. GA	986	μικρός.	1034	ὀ.
939	μεθύσκω. G	987	μιμέομαι.	1035 c	ὁδηγός. <i>Polýb.,</i> <i>Άρocr.</i>
940	μεθύω.	988	μιμητής. H	1036	ὁδοιπορία.
941	μέλαν.	989	μιμνήσκω.	1037	ὁδός.
942	μέλει.	990	μισέω.	1038	ὁδυρμός.
943	μελετάω. A	991	μισθός.	1039	οίκέτης.
944	μέλλω.	992	μνημονεύω.	1040	οίκητήριον.
945	μέλος.	993 c	μοιχαλῖς. <i>Plut.,</i> <i>Σερί.</i>	1041	οικία.
946	μέμφομαι. H	994	μοιχεύω.	1042	οικοδομέω.
947	μέν.	995	μοιχός.	1043 c(?)	οικοδομή.
948	μέντοι.	996	μόλις.	1044	οικονομία. G
949	μένω.	997	μολύνω.	1045	οικονόμος.
950	μερίζω.	998	μόνος.	1046	οἶκος.
951	μέριμνα.	999	μῦθος.	1047	οἰκουμένη.
952	μεριμνάω.	1000	μυρίος.	1048	οἰκτιρμός. H
953	μερίς. GA	1001	μυστήριον.	1049	οἶνος.
954	μέρος.	1002	μωραίνω.	1050	οἶσμα.
955 c	μερίτης. H <i>Po-</i> <i>λύδ., Σερί.</i>	1003	μωρός.	1051	οἶος.
956	μέσος.	1004	ναί.	1052	ὀκνηρός.
957	μεστός.	1005	ναός.	1053	ὀλίγος.
958	μετά.	1006	νεκρός.	1054	ὀλόκληρος.
959	μεταδίδωμι. G	1007 c	νεκρώω. H	1055	ὄλος.
960	μεταλαμβάνω. H + A	<i>Plut., Anth.</i>		1056	ὄλως.
961	μεταμέλομαι.	1008	νέος.	1057	ὁμοθυμαδόν. A
962 c	μεταμορφόω. <i>Διοδ.</i>	1009	νεότης.	1058	ὅμοιος.
963	μετανοέω.	1010	νεφέλη.	1059	ὁμοίω.
964	μετάνοια.	1011	νήπιος.	1060	ὁμοίωμα.
965	μεταξύ.	1012	νηστεία.	1061	ὁμοίως.
966	μεταστρέφω.	1013	νήφω.	1062	ὁμολογέω.
967	μετατίθημι.	1014	νικάω.	1063	ὁμολογία. H
968	μετέχω. H	1015 d	νίκος.	1064	ὅμως.
969	μετρέω.	1016	νίπτω.	1065	ὄνειδίζω.
970	μέτρον.	1017	νοέω.	1066 c	ὄνειδισμός. H
971	μέχρι.	1018	νομή.	<i>Dion. Hal.,</i> <i>Σερί.</i>	
972	μή.	1019	νομίζω.	1067	ὄνομα.
973	μήγε.	1020	νομικός.	1068	ὀνομάζω. GA
		1021 d	νομοδιδάσκαλος. GA	1069	ὄντως.

1070	δξύς.	1119	παγίς. G	1166	παρίστημι.
1071	δπίσω.	1120	πάθημα.	1167	πάροικος.
1072	δπλον.	1121	παιδεία. H	1168	παροξύνω. A
1073	δποῖος.	1122	παιδευτής. H	1169	παρουσία.
1074	δπου.	1123	παιδεύω.	1170	παρρησία.
1075	d ὀπτασία. GA	1124	παιδῖον.	1171	παρρησιάζομαι.
1076	δπως.	1125	παιδίσκη.		A
1077	ὀράω.	1126	πάλαι.	1172	πᾶς.
1078	ὀργή.	1127	παλαιός.	1173	d πάσχα.
1079	ὀργίζω.	1128	πάλιν.	1174	πάσχω.
1080	ὀρέγω. H	1129	c παλινγενεσία.	1175	πατήρ.
1081	ὀρίζω. H † GA		Cicero.	1176	πατριά. GA
1082	ὀρος.	1130	πανοπλία. G	1177	παύω.
1083	ὄς.	1131	πανουργία. G	1178	πειθαρχέω. A
1084	ὀσάκεις.	1132	πανταχοῦ.	1179	πέιθω.
1085	ὀσιος.	1133	d παντοκράτωρ.	1180	πεινάω.
1086	ὀσιότης. (-)	1134	πάντοτε.	1181	πειράζω.
1087	ὀσμή.	1135	πάντως. GA	1182	c πειρασμός.
1088	ὄσος.	1136	παρά.		Diosc., Sept.
1089	ὄστις.	1137	παράβασις. H	1183	πέμπω.
1090	ὄσφύς.	1138	παραβάτης.	1184	πενθέω.
1091	ὄταν.	1139	παραγγελία. A	1185	πεντακόσιοι. G
1092	ὅτε.	1140	παραγγέλλω.	1186	πέντε.
1093	ὅτι.	1141	παραγίνομαι.	1187	πεντηκοστή. A
1094	οὐ.	1142	παράγω.	1188	πέρας.
1095	οὐ.	1143	παράδεισος.	1189	περί.
1096	d οὐά.	1144	παραδέχομαι.	1190	περιάγω.
1097	οὐδέ.	1145	παραδίδωμι.	1191	περιαίρῶ. A
1098	οὐδέις (and -theis).	1146	παράδοσις.	1192	περιβόλαιον. H
1099	οὐδέποτε.	1147	παραιτέομαι.	1193	περιέργος. A
1100	οὐκέτι.		H † GA	1194	περιέρχομαι. A
1101	οὐν.	1148	παρακαλέω.	1195	περιζωννύω.
1102	οὐπω.	1149	παράκλησις.	1196	περίστημι.
1103	οὐρανός.		H † GA	1197	περιπατέω.
1104	ὄς.	1150	παρακοή. H	1198	περιποιέω. A
1105	οὔτε.	1151	παρακολουθέω.	1199	περιποίησις.
1106	οὔτος.	1152	παραλαμβάνω.	1200	d περισσεία.
1107	οὔτω (-s).	1153	παραλογίζομαι.	1201	περίσσυμα.
1108	οὐχί.	1154	παραμένω.	1202	περισσεύω.
1109	ὀφειλέτης.	1155	παραμυθέομαι.	1203	περισσός.
1110	d ὀφειλή.	1156	c παράπτωμα.	1204	περισσοτέρως.
1111	ὀφειλημα.		Polyb., Sept.	1205	περιτέμνω.
1112	ὀφείλω.	1157	παρασκευάζω. A	1206	περιτίθωμι.
1113	ὀφελον.	1158	παρατηρέω.	1207	c περιτομή. Aga-
1114	ὀφελος.	1159	παρατίθωμι.		tharchides,
1115	ὀφθαλμός.	1160	παραχειμάζω. A		Sept.
1116	ὀφτις.	1161	πᾶριμι.	1208	περιφέρω.
1117	δύομαι.	1162	d παρεκτός.	1209	πετεινός.
1118	c ὀψώνιον. G	1163	παρέχω.	1210	πέτρα.
	Menander,	1164	παρήλθον.	1211	πηλίκος. H
	Apocr.	1165	παρθένος.	1212	πηλός.

1213	πιάζω.	1263	πόνος.	1312 d	προσευχή. In Cleomedes however.
1214	πικραίνω.	1264	πορεύω.	1313	προσεχούμαι.
1215	πικρία. H + A	1265	πορθέω. A	1314	προσέχω.
1216	πίνω.	1266	πορνεύω.	1315 c	πρόσκαιρος. <i>Dion. Hal., Aproc., Inscr.</i>
1217	πιπράσκω.	1267	πορνέω.	1316	προσκαρτερέω.
1218	πίπτω.	1268	πόρνη.	1317	προσκολλάω.
1219	πιστεύω.	1269	πόρνος.	1318 c	πρόσκομμα. <i>Plut., Sept.</i>
1220	πίστις.	1270	πόσις.	1319	προσκόπτω.
1221	πιστός.	1271	πόσος.	1320	προσκυνέω.
1222	πλανάω.	1272	ποταμός.	1321	προσλαμβάνω.
1223	πλάνη.	1273	ποτέ.	1322	προσμένω.
1224	πλάνος.	1274	ποτήριον.	1323	προστιθήμι.
1225	πλάξ. H	1275	ποτίζω.	1324	προσφορά. H + A
1226	πλάτος.	1276	ποῦ.	1325 c	προσωπολημψία. <i>Polyb.</i>
1227	πλατύνω.	1277	που. H	1326	πρόσωπον.
1228	πλείων (and πλείστος)	1278	πούς.	1327	πρότερος.
1229	πλεονάζω.	1279	πράγμα.	1328	πρόφασις.
1230	πλεονεξία.	1280 c	πραιτώριον. <i>Ἰο- σεph., Inscr.</i>	1329 d	προφητεία.
1231	πληγή.	1281	πράξις.	1330	προφητεύω.
1232	πληθύνω.	1282	πράττω.	1331	προφήτης.
1233	πλήν.	1283	πράγτης.	1332 c	προφητικός. <i>Philo.</i>
1234 d	πληροφορέω. G	1284	πρέπω.	1333	πρώτος.
1235 d	πληροφορία. H	1285 d	πρεσβύτεριον. GA	1334	πρωτότοκος. With this ac- cent, d.
1236	πληρόω.	1286	πρεσβύτερος.	1335	πταίω.
1237	πλήρωμα.	1287	πρεσβύτης. G	1336	πτωχεία.
1238	πλησίον.	1288	πρό.	1337	πτωχός.
1239	πλούσιος.	1289	προάγω.	1338	πυκνός. GA
1240	πλουσίως.	1290	πρόβατον.	1339	πῦρ.
1241	πλουτέω.	1291	προγινώσκω.	1340	πυρόω.
1242	πλούτος.	1292	προγράφω.	1341	πωλέω.
1243	πνεῦμα.	1293	πρόδηλος. H	1342	παρώω.
1244	πνευματικός.	1294	προδότης. GA	1343	πώρωσις.
1245 d	πνευματικῶς.	1295	προείδων. A	1344	πῶς.
1246	ποιέω.	1296	προείπον. A	1345	πως. A
1247	ποιητής.	1297	προείρηκα.	1346	ῥαβδίζω. A
1248	ποικίλος.	1298	προήλθον.	1347	ῥάβδος.
1249	ποιμαίνω.	1299	πρόθεσις.	1348	ῥήγνυμι.
1250	ποιμήν.	1300	προθυμία. A	1349	ῥῆμα.
1251	ποίμνη.	1301	πρόθυμος.	1350	ῥίζα.
1252	ποιός.	1302	πρόκειμαι.	1351	ῥύομαι.
1253	πόλεμος.	1303	προκόπτω. G	1352 d	σαβαώθ.
1254	πόλις.	1304	προλαμβάνω.		
1255	πολιτεία. A	1305	πρόνοια. A		
1256	πολιτεύω. A	1306 d(?)	προορίζω. A		
1257	πολλάκις.	1307	προπρέμπω.		
1258	πολύς.	1308	προπετής. A		
1259	πολυτελής.	1309	πρός.		
1260	πόμα. H	1310	προσδέχομαι.		
1261	πονηρία.	1311	προσέρχομαι.		
1262	πονηρός.				

1353 d	σάββατον.	1400	στέφανος.	1445	συνπαραλαμβάνω. A
1354	σαλεύω.	1401	στεφανώ. H	1446 d	συνσταυρῶ.
1355	σάλπιγξ.	1402 d	στήκω.	1447	συνσχηματίζω.
1356	σαλπίζω.	1403	στηρίζω.	1448	συντελέω.
1357	σαπρός.	1404	στοιχεῖον.	1449	συντρίβω.
1358	σαρκικός.	1405	στοιχέω. A	1450	συνχαίρω. G
1359	σάρκινος. H	1406	στόμα.	1451	συστέλλω. A
1360	σάρξ.	1407	στρατεύω.	1452	σφαγή.
1361	σβέννυμι.	1408	στρατιώτης.	1453	σφραγίζω.
1362	σεαυτοῦ.	1409	στύλος.	1454	σφραγίς.
1363 c	σέβασμα. A	1410	σύ.	1455	σχίσμα.
	Dion. Hal.,	1411	συγγενής.	1456	σχολάζω.
	Apoc.	1412	συμβαίνω.	1457	σῶζω.
1364	σελήνη.	1413	συμφέρω.	1458	σῶμα.
1365	σημεῖον.	1414	σύν.	1459	σωματικός. G
1366	σήμερον.	1415	συνάγω.	1460	σωτήρ.
1367	σιγάω. GA	1416 c	συναντίλαμβάνομαι. G Diod.,	1461	σωτηρία.
1368	σίτος.		Sept.	1462	σωτήριος. GA
1369 d	σκανδαλίζω.	1417	συναπάγω.	1463	σωφρονέω.
1370 d	σκάνδαλον.	1418	συναποθνήσκω.	1464	σωφροσύνη. A
1371	σκεῦος.	1419	συνβιβάζω. A	1465	ταλαιπωρία.
1372	σκά. A	1420	σύνδεσμος. A	1466	ταλαιπώρος.
1373	σκληρύνω.	1421	σύνδουλος.	1467	τάξις. H + G
	H + A	1422	συνείδησις.	1468	ταπεινός.
1374	σκολός.	1423	συνέιδον. A	1469 c	ταπεινοφροσύνη.
1375	σκοπέω. G	1424 c	συνέκδημος. A		Jos.
1376	σκορπίζω.		Diod.	1470	ταπεινός.
1377 c	σκοτίζω. Polyb.,	1425	συνεργέω.	1471	ταπεινώσις.
	Sept.	1426	συνεργός.	1472	ταράσσω.
1378	σκότος.	1427	συνέρχομαι.	1473	τάσσω.
1379	σκοτώ.	1428	συνεσθίω. G	1474	τάφος.
1380	σός.	1429	σύνεσις.	1475	ταχέως.
1381	σοφία.	1430	συνετός.	1476	τάχος.
1382	σοφίζω.	1431	συνευδοκέω.	1477	τε.
1383	σοφός.		GA	1478	τείχος.
1384	σπαταλάω.	1432	συνέχω.	1479	τεκνίον.
1385	σπείρω.	1433	συνήλθον.		Gal. 4:19,
1386	σπέρμα.	1434	συνήθεια.		marg. τέκνον.
1387	σπίλος.	1435	συνίημι.	1480	τέκνον.
1388	σπλάγχχον.	1436	συνίστημι.	1481	τέλειος.
1389	σπῆρος.	1437	συνκαθίζω. G	1482	τελειότης. H
1390	σπουδάζω.	1438	συνκεράννυμι H	1483	τελειόω.
1391	σπουδαίως. G	1439	συνκλείω. G	1484	τελέω.
1392	σπουδή.	1440 c	συνκληρονόμος.	1485	τέλος.
1393	στάδιον.		Philo.	1486	τέρας.
1394	σταυρός.	1441	συνκοινωνέω.	1487	τεσεράκοντα.
1395	σταυρώ.	1442 d	συνκοινωνός.	1488	τετρακόσιοι. A
1396	στείρος. G	1443	συνλαμβάνω.	1489	τετράπους. A
1397	στεναγμός. A		(and συλ.).	1490	τηλικοῦτος.
1398	στενάζω.	1444	συννοχή. G	1491	τηρέω.
1399	στερεός.				

1492	τήρησις. A	1542	ὑπόκρισις.	1592	φρονέω.
1493	τίθημι.	1543	ὑπομένω.	1593	φρόνησις. G
1494	τίκτω.	1544	ὑπομιμνήσκω.	1594	φρόνιμος.
1495	τιμάω.	1545	ὑπόμνησις.	1595	φρουρέω.
1496	τιμή.	1546	ὑπομονή.	1596	φυλακή.
1497	τίμιος.	1547	ὑπόστασις. H	1597	φυλάσσω.
1498	τις.	1548	ὑποστέλλω.	1598	φυλή.
1499	τις.		H + A	1599	φυσικός.
1500	τοιγαροῦν. H	1549	ὑποστρέφω.	1600	φύσις.
1501	τοίνυν.	1550	ὑποτάσσω.	1601	φυτεύω.
1502	τοιούτος.	1551	ὑπωπιάζω. G	1602	φωνή.
1503	τολμάω.	1552	ὑστερέω.	1603	φῶς.
1504	τόπος.	1553 d	ὑστέρημα. G	1604	φωτίζω.
1505	τοσοῦτος.	1554 d	ὑστέρησις.	1605 d	φωστήρ.
1506	τότε.	1555	ὑστερος.	1606	χαίρω.
1507	τράπεζα.	1556	ὑψηλός.	1607	χαλάω.
1508	τράχηλος.	1557	ὑψος.	1608	χαλεπός.
1509	τρέις.	1558	ὑψώω.	1609	χαλκός.
1510	τρέχω.	1559	φαίνω.	1610	χαρά.
1511	τριάκοντα.	1560	φανερός.	1611	χαρίζομαι. GA
1512	τρίς.	1561	φανερώνω.	1612	χάριν.
1513	τρίτος.	1562	φαρμακία.	1613	χάρις.
1514	τρόμος.	1563	φάσκω.	1614 c	χάρισμα.
1515	τρόπος.	1564	φάυλος.		Philo.
1516	τυγχάνω.	1565	φείδομαι.	1615 d	χαριτόω. G
	H + GA	1566	φέρω.	1616	χεῖλος.
1517	τύπος.	1567	φεύγω.	1617	χειμών.
1518	τύπτω.	1568	φημί.	1618	χεῖρ.
1519	τυφλός.	1569	φθάνω.	1619	χειροποίητος.
1520	τυφλός.	1570	φθαρθός.	1620	χειροτονέω. A
1521	ὑβρίζω.	1571	φθείρω.	1621	χείρων.
1522	ὑβρις. A	1572	φθόνος.	1622	χήρα.
1523	ὑγιαίνω.	1573	φθορά.	1623	χιλιάς.
1524	ὑγιής.	1574	φιλαδελφία.	1624	χορηγέω.
1525	ὑδωρ.	1575	φιλανθρωπία. A	1625	χορτάζω.
1526	υῖός.	1576	φιλάργυρος. G	1626	χόρτος.
1527	ὑμεῖς.	1577	φιλέω.	1627	χράομαι. A
1528	ὑμέτερος.	1578	φίλημα.	1628	χρεία.
1529 d	ὑπακοή.	1579	φιλοξενία. H	1629	χρηίζω.
1530	ὑπακούω.	1580	φιλόξενος.	1630	χρηματίζω.
1531	ὑπάρχω.	1581	φιμόω.	1631	χρηστής.
1532	ὑπεναντίας. H	1582	φλόξ.	1632	χρίω. H + GA
1533	ὑπέρ.	1583	φοβέω.	1633	χρόνος.
1534	ὑπεράνω. H	1584	φόβος.	1634	χρύσεος.
1535	ὑπερέχω.	1585	φονεύω.	1635	χρυσίον.
1536	ὑπερήφανος.	1586	φόνος.	1636	χρυσός.
1537	ὑπήκοος. A	1587	φορέω.	1637	χωρέω.
1538	ὑπηρέτης.	1588	φόρος. G	1638	χωρίζω.
1539	ὑπνος.	1589	φορτίον.	1639	χωρίς.
1540	ὑπό.	1590	φραγμός.	1640	ψάλλω.
1541	ὑποδέω.	1591	φράσσω. H	1641	ψαλμός. GA

1642	ψεύδομαι.	1649	ὦ.	1656	α'ς.
1643	ψευδομάρτυρ.	1650	ὦδε.	1657	ὡσαντως.
1644	ψευδος.	1651	ὦδῆ.	1658	ὡσεί.
1645	ψεύστης.	1652	ὦδιν.	1659	ὡσπερ.
1646	ψυχή.	1653	ὦδίνω.	1660	ὡστε.
1647	ψυκικός.	1654	ὦρα.	1661	ὡφέλέω.
1648	ψύχος.	1655	ὠραίως.	1662	ὡφέλα.

SUMMARY.

Words in List A (St. Paul alone in New Testament), . . .	816
“ “ B (St. Paul, and others, in New Testament), . . .	1,662
Total number of words used in the writings of St. Paul, exclusive of proper names,	2,478

Of this number there have been especially noticed, in regard to the time and character of their usage, the following :

List a (exclusively Pauline),	11
“ b (words first used by St. Paul, appearing in no other writer prior to A.D. 100),	87
“ d (words only biblical and ecclesiastical, prior to A.D. 100),	109
“ c (later Greek words, outside of d , not used by Greek writers prior to B. C. 322, the date of Aristotle's death),	184
	391

By the phrase “biblical and ecclesiastical” we refer to the Septuagint, both canonical and apocryphal, and the New Testament; and do not exclude words found in Philo and Josephus provided they are certainly in earlier use in the Septuagint (*ε. γ., θυσιαστήριον, ιλαστήριος*).

It is worthy of note, in connection with this summary, that the number of words peculiar to St. Paul in the New Testament, as compared with the total number he uses, is larger than that of any other New Testament writer. List A is nearly one-third of the total. For the sake of comparison we borrow from a table prepared by J. Ritchie Smith, appearing in the *Presbyterian and Reformed Review* for October, 1891. It will be noticed that his enumeration varies somewhat from the one we have given,—a vari-

ation chiefly caused, no doubt, by a different answer to the question as to what constitutes a word.

	Whole Number of Words.	Total Vocabulary.	Words Peculiar to Each.
Luke,	35,239	2,697	715
Paul,	31,457	2,446	797
John,	27,185	1,396	212
Matthew,	17,921	1,542	111
Mark,	10,720	1,259	77
Hebrews,	4,965	984	150
Peter,	2,689	756	115
James,	1,728	644	58
Jude,	432	203	14

Of the total vocabulary of St. Paul the percentage of words peculiar to him, as far as the New Testament is concerned, is nearly 33. In the case of St. Luke it is nearly 27; in St. John and the author of Hebrews, it is between 15 and 16; in the others, still less. We may therefore expect a study of the vocabulary of St. Paul to be especially rich in its suggestiveness.

We also note, in connection with the summary, that about one-twelfth of the words used by St. Paul (207 out of 2,478) do not appear at all in profane literature prior to A.D. 100; and that nearly one-sixth (391 out of 2,478) are subsequent to the time of Aristotle. If we should examine still more closely, we should find quite a number of the other five-sixths either not in prose use prior to Aristotle, or first used by him.

Our principal purpose in thus carefully examining St. Paul's vocabulary, word by word, aside from interest in learning the exact facts, has been to develop in detail the topic *St. Paul as a Former of Words*. This we shall do later, making a careful study of all the words in lists **a** and **b**, and a few of those in **c** and **d**. But before proceeding to that topic it will be well to notice some of the facts concerning, first, the time and circumstances of origin of the words in lists **c** and **d**; second, characteristic endings found in these words of later origin; and third, some lexical affinities in the Pauline school of New Testament writers.

1. The *time* when these words first occur, and the *character of the literature*, whether sacred or profane.

Lists **a** and **b**, comprising 98 words, are exclusively Pauline prior to A.D. 100.

In list **c**, comprising 184 words, the time of their earliest occurrence in profane literature, with an added statement of how many

occur in the Septuagint also (canonical or apocryphal), may be briefly indicated as follows :

B. C. 322 — 160, Theophrastus to Nicander,	18, of which 10 in Sept.
“ 150 — 30, Hipparchus to Dionysius Halicarnassus,	96, “ 44 “
A.D. 0 — 50, Strabo to Nicomachus (Arithmeticus),	27, “ 9 “
“ 75 — 100, Josephus to Plutarch,	43, “ 14 “
	<hr/>
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In detail the following are the facts :

	Total.	In Sept.		Total.	In Sept.		Total.	In Sept.
Theophrastus,	8	5	Hipparchus,	1	0	Strabo,	7	3
Menander,	1	1	Apollodorus,	1	1	Apollonius,	1	0
Lynceus,	1	1	Polybius,	54	29	Philippus,	1	0
Rhinton,	1	0	Agatharchides,	1	1	Philo,	17	5
Posidippus,	1	0	Scymnus,	1	0	Nicomachus,	1	1
Theocritus,	2	2	Theages,	1	1		—	—
Archimedes,	1	1	Philodemus,	1	0		27	9
Hero,	1	0	Cicero,	1	0	Josephus,	14	6
Eratosthenes,	1	0	Diodorus Siculus,	22	6	Areteus,	2	0
Nicander,	1	0	Vitruvius,	1	1	Dioscorides,	4	1
	—	—	Dionysius			Rufus,	1	0
	18	10	Halicarnassus,	12	5	Plutarch,	22	7
				96	44		43	14

The words in the first three groups are all in use prior to the literary activity of St. Paul, and 14 (including *συναγαμίγνυμι*, Hos. 7 : 8 Alex.) in the fourth group also. This leaves 29 words whose first use by profane authors is at a period practically contemporaneous with St. Paul. The authors first using them are Josephus, Areteus, Dioscorides, Rufus, and Plutarch. The words, and their occurrence in the New Testament, are as follows :

Only in Josephus and New Testament, prior to A.D. 100.

1	ἀνεπαίσχυντος. 2 Tim. 2 : 15.	6	Ἰουδαϊκῶς. Gal. 2 : 14.
2	ἀπεκδόσμαι. Col. 2 : 15 ; 3 : 9. Uncert. in Jos.	7	πραιτώριον. In Mt., Mk., Jn., Paul, Acts.
3	ἐνορκίζω. 1 Thes. 5 : 27.	8	ταπεινοφροσύνη. Eph. 4 : 2 ; Phil. 2 : 3 ; Col. 2 : 18, 23 ; 3 : 12 ; Acts 20 : 19 (Paul's) ; 1 Pet. 5 : 5.
4	ἐξαργίζω. 2 Tim. 3 : 17 ; Acts 21 : 5 (narrative).		
5	εὐψυχέω. Phil. 2 : 19.		

Areteus.

1	ἐλαφρία. 2 Cor. 1 : 17.	2	νέκρωσις. Rom. 4 : 19 ; 2 Cor. 4 : 10.
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Dioscorides.

1	ἄσπιλος. 1 Tim. 6 : 14 ; Jas. 1 : 27 ; 1 Pet. 1 : 19 ; 2 Pet. 3 : 14.	2	δοκιμή. Rom. 5 : 4 (bis) ; 2 Cor. 2 : 9 ; 8 : 2 ; 9 : 13 ; 13 : 3 ; Phil. 2 : 22.
3	κενοφωνία. 1 Tim. 6 : 20 ; 2 Tim. 2 : 16.		

Rufus.

I τυπικῶς. I Cor. 10:11.

Plutarch.

1	ἀπόδεκτος. I Tim. 2:3; 5:4.	10	μάκελλον. I Cor. 10:25.
2	ἀρπαγμός. Phil. 2:6.	11	ματαιολογία. I Tim. 1:6.
3	γάγγραινα. 2 Tim. 2:17.	12	νεκρώ. Rom. 4:19; Col. 3:5; Heb. 11:12.
4	γυμνιτεύω. I Cor. 4:11.	13	οἰκοδεσποτέω. I Tim. 5:14.
5	ἐπισωρεύω. 2 Tim. 4:3.	14	σωματικῶς. Col. 2:9.
6	εὐπρόσδεκτος. Rom. 15:16, 31; 2 Cor. 6:2; 8:12; I Pet. 2:5.	15	φειδομένως. 2 Cor. 9:6.
7	θεόπνευστος. 2 Tim. 3:16.	?	συναναμίγνυμι. I Cor. 5:9, 11; 2 Thes. 3:14; Hos. 7:8 Alex.
8	θεότης. Col. 2:9.		
9	κατάρτισις. 2 Cor. 13:9.		

Of list **d**, comprising in all 109 words, 23 are used only in the New Testament prior to A.D. 100, 12 are first found in the apocryphal books of the Septuagint, and the remaining 74 in the canonical books of the Septuagint. Of the 23 that appear for the first time in the New Testament, 11 need only to be mentioned by name, being found in Matthew or Mark, and so outside of the Pauline influence: ἀββά, ἀχειροποίητος, βάπτισμα, γαμίζω, δειγματίζω, κολαφίζω, ὀφειλή, παρεκτός, σκανδαλίζω, συνσταυρώ, ὑστέρησις. Common to SS. Paul and John (Rev.) and Luke is εἰδωλόθυτος; to SS. Paul and John (Rev.), εἰδωλολάτρης, κυριακός, πνευματικῶς, συνκοινωνός; to SS. Paul and Peter, εἰδωλολατρία. The following 6 belong to what we may call the Pauline school, SS. Paul and Luke and the writer of Hebrews: ἀγαθοεργέω, ἀναζάω, εὐαγγελιστής, νομοδιδάσκαλος, πληθοφορία, πρεσβυτέριον (possibly also ἀναστατώ and προορίζω).

Of the 12 first appearing in the apocryphal books of the Septuagint, one is as early as Tobit, περίψημα; two are found in Ecclesiasticus, ἀπρόσκοπος and χαριτόω; one in 1 Macc., εἰδωλεῖον; three in the Wisdom of Solomon, ἀνυπόκριτος, ἐνάρεστος, καταλαλιά; four in 2 Macc., ἀγιότης, ἀκατάγνωστος, ἐπισυναγωγή, Ἰουδαῖσμος; and one in 2 Esdras, διαταγή. The last one of these certainly falls within the Christian era, and possibly the last eight.

Under the topic, *St. Paul as a Former of Words*, we shall have occasion to speak again of the 29 words especially mentioned in **c** (except Ἰουδαϊκῶς, μάκελλον, πραιτώριον, all of foreign origin); of 9 out of the 23 in **d** first appearing in the New Testament (omitting those found in Matthew or Mark; also εἰδωλόθυτος, because in both of its occurrences in Acts it is a quotation from the formally expressed result of the church council at Jerusalem; also πνευματικῶς, because it not only occurs in Revelation, but is also the adverb of a well-known adjective; and ἀναζάω, because its only occurrence is in a quotation from the words of our Lord).

2. *Noteworthy endings* in these 391 words of later origin.

(1) In *verbs*. Forms in -*ώ* are especially common, in part superseding other forms; *e. g.*, ἀνακαίνω for the classic (also in Heb. 6:6) ἀνακαίνιζω, κραταίω for κρατύνω. In all, 21 verbs have this ending, 3 in **b**, 7 in **c**, 11 in **d**. Verbs in -*εύ* are also quite common, 10 in all.

Verbs in -ώ.

ἀκυρόω,	ἐνδυναμόω,	μεταμορφώω,	σημειώω,
ἀνακαίνω,	ἐπιδιορθώω,	μορφώω,	συνσταυρώω,
ἀναστατίζω,	ἐπισκηνώω,	νεκρώω,	ὑπερψύω,
ἀχρειώω,	κραταίωω,	παραζηλώω,	φυσιώω,
δολιώω,	ματαιώω,	προκυρώω,	χαριτώω.
δυναμόω,			

Verbs in -εύ.

αἰχμαλωτεύω,	ἐπισωρεύω,	περπερεύομαι,	ὑπερπερισεύω,
γυμνιτεύω,	θριαμβεύω,	συμβασιλεύω,	χρηστεύομαι.
διερμηνεύω,	παραβολεύομαι,		

(2) In *substantives*. Two noteworthy endings are -*μα*, and -*μος* preceded by a consonant, 19 nouns ending with the former, and 17 with the latter. For ἀνταπόδομα and κατάκριμα both classic and New Testament writers have used ἀνταπόδοσις and κατάκρισις, and the classic forms ἀπόκρισις and πρόκρισις preceded ἀπόκριμα and πρόκριμα. The ending -*ότης* is found in 8 words, a noticeably frequent number; and the ending -*σύνη* in three, twice preceded by -*ω*-, the ending -*ωσύνη* belonging almost exclusively to the later language (ἀγαθωσύνη, ἀγιωσύνη), the other time by -*ο*- (ταπεινοφροσύνη).

Nouns in -μα.

ἀνάθεμα,	ἐνέργημα,	κτίσμα,	σέβασμα,
ἀνταπόδομα,	ἔνταλμα,	παράπτωμα,	ὑστέρημα,
ἀπόκριμα,	ἡτήγημα,	περικάθαρμα,	ὑψωμα,
βάπτισμα,	κατάκριμα,	πρόκριμα,	χάρισμα.
ἐδραίωμα,	κατάστημα,	πρόσκομμα,	

Nouns in -μος, preceded by a consonant.

ἀγιασμός,	ἱματισμός,	ὄνειδισμός,	σωφρονισμός,
ἀρπαγμός,	Ἰουδαϊσμός,	παροργισμός,	ὑπέρακμος,
βαθμός,	καταρτισμός,	πειρασμός,	φωτισμός,
γογγυσμός,	μολυσμός,	πορισμός,	ψιθυρισμός.
ἐλεγχμός,			

Nouns in -ότης.

ἀγιότης,	ἀδηλότης,	θειότης,	ιλαρότης,
ἀγνότης,	γυμνότης,	θεότης,	ματαιότης.

(3) In the other parts of speech no ending is noteworthy.

3. *Special Affinities* in the *Pauline school*. The statistics have already been partly given. The words common to SS. Paul and

Luke, and not found in other New Testament writers, number 189. Those common to St. Paul and the author of Hebrews, are 64. Those common to all three, are 34. If from these numbers, however, we deduct classical words (though some are poetic and others as late as Aristotle), we have left among the words of later origin 30 common to SS. Paul and Luke, 12 to St. Paul and the author of Hebrews, and one to all three.

Reviewing in detail those common to SS. Paul and Luke, we notice these facts about St. Luke's use of them. In using 15 of the 30 he quotes, once at least, some other person than the apostle Paul; 3 are used only in quotations from St. Paul; 2 are used in both narrative portions and quotations from St. Paul; 10 are used only in narrative.

Quoted by St. Luke from the words of Christ:

αἰχμαλωτίζω, Lk. 21:24. *Sept.*, *Diod.*, *Jos.*

ἀναζάω, Lk. 15:24. *Nicanter* uses ἀναζάω.

ἀνταπόδομα, Lk. 14:12. *Sept.*

ἀροτριάω, Lk. 17:7. *Theophr.*, etc.

δεκτός, Lk. 4:19, 24; Acts 10:35 (words of Peter). *Sept.*

ἐπαναπαύω, Lk. 10:6. *Sept.*

Quoted from others:

δψώνιον, Lk. 3:14 (John the Baptist). *Menand.*, *Polyb.*, etc.

συναντιλαμβάνομαι, Lk. 10:40 (Martha). *Sept.*, *Diod.*, etc.

χαριτώ, Lk. 1:28 (Gabriel). *Apocr.*, *Aristas*, etc.

ἀκροβυστία, Acts 11:3 (Jews to Peter). *Sept.*

ἀνάθεμα, Acts 23:14 (Jews to priests). *Sept.*, *Plut.*, etc.

ἀναστατών, Acts 17:6 (Jews in Thessalonica); 21:38 (Lysias); Dan. 7:23.

Sept.

ἀποστασία, Acts 21:21 (Christian Jews of Jerusalem). *Sept.*, *Archim.*

διαταγή, Acts 7:53 (Stephen). 2 Esdras.

κατηχέω, Acts 21:21, 24 (Christians to Paul); 18:25 and Luke 1:4, both narrative. *Vitruv.*

Quoted by St. Luke from St. Paul:

ἀγαθοεργέω, Acts 14:17.

ἀπρόσκοπος, Acts 24:16; Sir. 35:21.

σέβασμα, Acts 17:23. *Dion. Hal.*, *Apocr.*

Quoted from St. Paul, and otherwise used also:

ὄπτασια, Acts 26:19. Also in Lk. 1:22; 24:23. *Sept.*

πρεσβυτέριον, Acts 22:5. Also in Lk. 22:66.

Used by St. Luke only in narrative:

ἀνταποκρίνομαι, Lk. 14:6. *Sept.*, *Nicom.*

ἐνδυναμόω, Acts 9:22. *Sept.*

ἐγκακέω, Lk. 18:1. *Polyb.*, *Philo.*

ἐξαρτίζω, Acts 21:5. *Jos.*, *Inscr.*

εὐαγγελιστής, Acts 21:8 (a designation of Philip).

νομοδιδάσκαλος, Lk. 5:17; Acts 5:34.

πληροφορέω, Lk. 1:1; Eccl. 8:11.

συνέκδημος, Acts 19:29. *Diod.*, *Jos.*, *Plut.*,

ὑστέρημα, Lk. 21:4. *Sept.*

διερμηνεύω, Lk. 24:27; Acts 9:36. *Polyb.*, *Philo.*, 2 Macc.

The student who wishes to see further parallels, including classical as well as post-classical words, can find interesting lists, though not complete, in the appendix of Rev. W. H. Simcox's *Writers of the New Testament*.

Now, when we reflect on the fact that SS. Paul and Luke together wrote rather more than half of the whole New Testament (see the previously quoted enumeration of J. Ritchie Smith), we come to the conclusion that the special affinity in vocabulary between the two is very slight. We may grant that they influence one another to some extent in the use of both classical and post-classical words; but the amount is hardly appreciable. St. Luke was a historian who professedly used sources freely, and St. Paul was only one of those sources. Much of what St. Luke has written in Acts was seen by his own eyes and heard by his own ears; much was reported to him by others than St. Paul. If we look for special traces of the Pauline influence in the account of the life of the early Church which is given by his companion in travel, outside of direct reports of the speeches of the apostle, we can find such traces: possibly in ἐξαργίζω, which is also used by Josephus; very likely in διαταγή, for St. Paul certainly heard the speech of Stephen, as perhaps St. Luke did not; perhaps in εὐαγγελιστής, νομοδιδάσκαλος, πρεσβυτέριον, although all of these seem rather to be Palestinian than Pauline; hardly in κατηχέω, since St. Luke heard the words reported in Acts 21:21, 24; and possibly in πληροφορέω, which we will compare with πληροφορία in the next paragraph.

The post-classical words common to St. Paul and the author of Hebrews are fewer in number absolutely, but more numerous relatively. Six out of the 12 need little mention, since they occur as early as the canonical books of the Septuagint, or Polybius. One is found in Diodorus Siculus, three in the apocryphal books of the Septuagint, one in Plutarch, and one is found only in St. Paul, Hebrews, and ecclesiastical writings.

ἀνυπότακτος, in *Polyb.*, *Philo.*, etc.

δυναμώω, in *Sept.*, etc.

ἰλαστήριος, in *Sept.*, *Philo.*, *Jos.*

λειτουργός, in *Sept.*, *Polyb.*, etc.

μεσίτης, in Job 9:33, *Polyb.*, etc.

ὀνειδισμός, in *Sept.*, *Plut.*, etc.

ἀφιλάργυρος, 1 Tim. 3:3; Heb. 13:5. *Diod. Sic. Frag.*, Bk. IX.

εὐάρεστος, in St. Paul 8 times. Heb. 13:21. Sap. 4:10; 9:10.

ἀγιότης, 2 Cor. 1:12. Heb. 12:10. 2 Macc. 15:2.

ἐπισυναγωγή, 2 Thes. 2:1. Heb. 10:25. 2 Macc. 2:7.

νεκρῶ, Rom. 4:19. Col. 3:5. Heb. 11:12. *Plut.*

πληροφορία, 1 Thes. 1:5. Col. 2:2. Heb. 6:11; 10:22. Cf. πληροφορέω, in Eccl. 8:11. Lk. 1:1. Rom. 4:21; 14:5. Col. 4:12. 2 Tim. 4:5, 17. Also see Ctesias in Phot., but Photius is not giving the words of Ctesias literally (cf. Simcox, *Writers of the New Testament*, p. 29).

In the use of any of the last six of these the author of Hebrews may have been influenced by St. Paul; in the last four it seems decidedly probable that he was. Especially is this true of πληροφορία. In Eccl. 8:11, where the verb is used, the doing of evil is the thing to which the heart is fully inclined; while in the six references for the substantive and the verb in the New Testament evil is never the thought, but the words are both used in a good sense.

The one post-classical word common only to SS. Paul and Luke and the writer of Hebrews is ἀπολύτρωσις, in St. Paul 6 times; Lk. 21:28; Heb. 9:15; 11:35. As it is found in the Sept., Philo, Jos., Plut., its use does not call for special comment.

The conclusion that we reach is, that the special affinities in vocabulary in these three writers are not very marked. We might have investigated further in the classical words, but this has already been suggestively done by Simcox, in his work which we have previously mentioned.

ST. PAUL AS A FORMER OF WORDS.

It would, of course, be affirming altogether too much to say that all words found first in the writings of St. Paul in extant Greek literature were formed by him. Doubtless part of them had found an earlier use in oral conversation, or in writings not now extant. Indeed, we are compelled to admit at the outset that an exact estimate of St. Paul's influence in forming words, an estimate which can be measured by figures and tables, is impossible. Yet it is a subject of great interest, deserving study, and the facts at the basis of it must be first stated in tabular form.

We will therefore give a table of all words used by St. Paul alone in extant Greek literature, prior to the year 100 A.D. In this table are also incorporated, but not numbered, a few words which may have possibly been first used by St. Paul, but which appear also in doubtful readings in profane authors prior to A.D. 100, or in other New Testament writers (omitting those found in SS. Matthew and Mark, also omitting ἀναζάω, εἰδωλόθυτος, πνευματικῶς. See for reasons p. 30 of *St. Paul's Vocabulary*). The history of the use of each word is briefly given.

ἀγαθοεργέω. 1 Tim. 6:18; Acts 14:17 (-ου, speech of Barnabas and Paul); Clem. A. I, 200 C; Orig. VII, 133 B; Cyril. A. IX, 624 C. ἀγαθοεργία (or -ου-), Hdt. 3, 154, 160; Hippol. 652 D; Cyril. H. 1017 A; Oenom. apud Eus. III, 396 C; Cyril. A. I, 137 B. ἀγαθοεργός (or -ου-), Plut. II, 370 E; 1015 E; Iambl. Myst. 43, 4.

1. ἀγνόησις. 2 Cor. 6:6; 11:3 br; Herm. Vis. 3, 7; Herm. Mand. 4, 4; Orig. I, 492 C; 620 B; C. I. 1133, 15.

2. ἀθά. 1 Cor. 16:22. An Aramaic word borrowed by St. Paul, really not belonging to Greek lexicography.

3. ἀνακαινῶω. 2 Cor. 4:16; Col. 3:10; Athan. I, 8 A (ἀνακαινούμενος ἐπὶ τῷ πρὸς τοῦτον [i. e. Christ] πῶθῳ). Classical word is ἀνακαινίζω, found in Heb. 6:6.

4. ἀνακαίνωσις. Rom. 12:2; Tit. 3:5; Herm. Vis. 3, 8, 9. Other eccl., Etym. Mag., Suidas. Cf. preceding word.

5. ἀνεκδιήγητος. 2 Cor. 9:15; Justin M. Tryph. 43; Clem. Rom. 1 Cor. 20:5; 49:4; Athenag., Theoph., al. ἐκδιηγέομαι in Hippocr., Arist., etc.

6. ἀνεξίκακος. 2 Tim. 2:24. Compounded of fut. of ἀνέχομαι, and κακός. Cf. classic ἀλεξίκακος, ἀμνησίκακος. Luc. Jud. Voc. 9 (I, 94); Poll. 5, 138; Justin M. Apol. 1, 16 init.; Themistius 271 B. ἀνεξικάκως, Luc. Asin. II, 570 (Reitz' edition); Clementina 448 A; Diog. 2, 21. ἀνεξικάκλα, Sap. 2:19; Epict. Euch. 10; Plut. II, 90 E, *et alibi*; Luc. II, 877; Basil. IV, 460 B; Porphyrius Cer. 62, 16; 574, 7; Herodianus (historicus) 3, 8. ἀνεξίλα, Cic. Att. 5, 11. ἀνεξίκακέω, = ἀνεξίκακός εἰμι, Eus. II, 989 C; Macarius 233 D.

7. ἀντίλυτρον. 1 Tim. 2:6; uncert. trans. of Ps. 48:9; Orph. L. 587. ἀντιλυ-
τρωτέον in Arist. λύτρον and λυτρώω and λυτρωτέον are classic.

8. ἀντιμισθία. Rom. 1:27; 2 Cor. 6:13; Clem. Rom. 2 Cor. 1:3, 5; 9:7;
11:6; Theoph. Ant., Clem. Al., and other Fathers. ἀντίμισθος, Aesch. Supp. 270.

ἀπεκδύομαι. Col. 2:15; 3:9. Doubtful in Jos. Ant. 6, 14, 2 (later edd. have
μετεκδύς). Hippol. Haer. 44, 18; Orig. I, 897 B. ἀπεκδιδύσκειν, Pseudo. Athan.
IV, 140 C; 141 A.

9. ἀπέκδυσσις. Col. 2:11; Pseudo. Athan. IV, 140 C.

10. ἀποκαταδοκία. Rom. 8:19; Phil. 1:20; Chrys. IX, 581 E, quot. from Rom.
(Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως, φησί, τὴν ἀποκάλυψιν). ἀποκαταδοκέω as early as
Polyb.

11. ἀποκαταλλάσσω. Eph. 2:16; Col. 1:20; Iren. 1168 C.

12. ἀρσενοκοίτης. 1 Cor. 6:9; 1 Tim. 1:10; Diog. L. 6, 65 (where v. Menag.).
Du Cange says in John of Antioch "de charisticariis, p. 188," = Paederastae.
Theophil. 1028 B (or, 1, 2); Bardesanes (a Gnostic, c. 170 A.D.) apud Eus. III;
472 A. Cf. Sept. Lev. 18:22. ἀρρενοκοίτης, Anth. Pal. 9, 686, 5; Eus. ἀρσενοκοιτέω,
Orig. VII, 181 C; Eus. IV, 65 C; Or. Sib. ἀρσενοκοιτία, Theophil., Nil., Hippol.,
Jejun. ἀρρενοκοιτία, Macar., Cyril. A.

13. ἀστατέω. 1 Cor. 4:11; Appian; Anth. Pal. append. 39, 4; Basil. I, 309
C; Caesarius 1005; Greg. Naz. III, 413 A; Greg. Nyss. I, 65 D.

14. αὐθεντέω. 1 Tim. 2:12; Ptol. Tetrab. 157; Basil. IV, 389 A; Socr. 2, 34;
Eus. Alex. 347 D; Olymp. 456, 3; Theoph. 372, 13; Athan. II, 1180 C; 2d
Nicene council, 721 D; Malalas 257, 15; Chronicon Paschale (in mid.) 619, 9;
634; Schol. Aesch. Eum. 42. Cf. many reff. under αὐθεντία (and -εία), -ικός, -ικῶς,
-ῶς, αὐθέντρια. Derived from αὐθέντης, which is in Hdt., Eur., Thuc., etc.

15. ἀφθορία. Tit. 2:7; Basil. III, 872 B (of a woman); Greg. Nyss. ἄφθορος
in Sept., Diod., Diosc., Just., Artem., Anth. P., Clem. A., Porphyr., Method.

16. ἀφιλάγαθος. 2 Tim. 3:3; φιλάγαθος in Arist., Polyb., Sept., etc., and Tit.
1:8.

17. διαπατραβίη. 1 Tim. 6:5; Clem. A. I, 736 C; Anast. Sinaita 1841 C.
πατραβίη is in Polyb., and in A.D. writers.

18. διερμηνεύτης. 1 Cor. 14:28 (L Tr WH marg. ἐρμηνευτής); Codinus, Codex
Mazarinus, Pachymeres, Methodius Metropolitanus Melinici (cf. Du Cange).
διερμηνευτέον, Philo I, 481, 46. διερμηνεύω in 2 Macc., Polyb., Philo, Aristobul.
apud Clem., Ath. διερμήνευσις in Plat. Tim. 19 C. ἐρμηνευτής in Plat., Sept., etc.

19. δικαιοκρισία. Rom. 2:5; uncert. trans. in Hos. 6:5; Test. XII Patr. pp.
547, 581 ed. Fabric.; Justin M. Resp. de Resurrect. XI. 28, p. 360, ed. tert. Otto;
Hippol. 801 A; Basil. III, p. 476 d, ed. Garn. δικαιοκρίτης in 2 Macc. 12:41; Or.
Sib. 3, 704.

20. διλογος. 1 Tim. 3:8; Polyc. 5; Poll. 2, 118, p. 212, ed. Hemst. διλογέω
and διλογία in Xen.

21. διώκτης. 1 Tim. 1:13; Greg. Naz. I, 584 A; Pallad. Laus 1012 A; 1017 B;
Apocr. Acts Pet. and Paul, 60. διωκτήρ is in Babr. (c. 50 B C.). διώκτωρ, Anth.
P. 10. 104. διώκτρια, Schol. Aesch. Eum. 206; Nilus 457 C. διωκτήριον, Andrew
of Crete, 1021 B, C.

22. δυνατέω. Rom. 14:4; 2 Cor. 9:8; 13:3. Not in profane authors or Sept.
δυνατός is classic.

23. ἐδραίωμα. 1 Tim. 3:15; Epiph. II, 777 B; ἐδραϊότης in Cornutus (c. 70
A.D.) 48; Clem. A. 859. ἐδραϊομαι in Arcad., Epiph., and other late writers.
ἐδραῖος is classic.

24. ἐθελοθηρηκία. Col. 2:23; Collect. Concil. (Mansi) vol. 4, p. 1380; Theod.

IV, 1460 B; Euseb. II, 545 A; Jerome I, 1034. *ἐθελοθρησκειύ*, Epiph. I, 1040 C. *ἐθελοθρησκευτικός*, Epiph. I, 172 B. *ἐθελοπερισσοθρησκειά*, Epiph. Haer. 1, 16.

25. *ἐθνικῶς*. Gal. 2:14; Apollon. Dysc., p. 190, 5; Diog. Laert. 7, 56; Clem. A. II, 261 B. *ἐθνικός* in Polyb., etc.

ειδωλολάτρεω. 1 Cor. 5:10, 11; 6:9; 10:7; Eph. 5:5; Rev. 21:8; 22:15; Eus., Epiph.

ειδωλολατρία. 1 Cor. 10:14; Gal. 5:20; Col. 3:5; 1 Pet. 4:3; Barn., Clem. A., Orig. *ειδωλεῖον*, Sept. *ειδωλόθυτος*, New Testament. *ειδωλικός*, Clem. A. *ειδωλολατρεύω*, Hippol., Orig. *ειδωλολατρέω*, Test. XII Patr., Justin M., Iren., Clem. A., Orig.

26. *ἐκζητήσις*. 1 Tim. 1:4; Basil. I, 357 D; Didym. Al. 1201 B. *ἐκζητήτης*, Baruch. 3:23; Theophil. 1125 C. *ἐκζητέω*, often in Sept; Aristides Orat. 38, 1, p. 726, ed. Dind; Basil. I, 357 D; New Testament.

27. *ἐλαχιστότερος*. Eph. 3:8. Such comparison from a superlative is common in the poets, but regarded, strictly speaking, as faulty in prose. *ἐλαχιστότατος* in Sext. Emp. M. 3, 51. *ἐλαχιστότης* in Socr. 492 A.

28. *ἐλλογάω*. Rom. 5:13. Phm. 18; C. I. 1732 a. 37; C. I. Lat. III, p. 836; Diocletian's edict, C. I. 38. Cf. Lghtft. on Phm. 18. *ἐλλογος* in Arist. *ἐλλογίζω* in Isidore the Gnostic, 1269 D; Clem. A.

29. *ἐπιδιατάσσομαι*. Gal. 3:15; Asterius Urbanus (eccl., c. 200 A.D.) 145 A (*ἐπιδιατάσσεσθαι τῷ τῆς τοῦ εὐαγγελίου καινῆς Διαθήκης λόγῳ*).

30. *ἐπιδιωρθῶ*. Tit. 1:5; C. I. 2555. 9; eccl. *ἐπιδιωρθώσεις*, Herodian Gram. Schan. 594, 7; Basil. I, 517 C. *ἐπιδιωρθωτικός*, Hermoz.

31. *ἐπιπόθησις*. 2 Cor. 7:7, 11; Clem. A. Strom. 4, 31, 121, p. 527 a; Ezek. 23:11 Aq; Doctrina Orientalis in Patr. Graeca IX, 676 B. *ἐπιποθέω* in Hdt., Plato, etc.

32. *ἐπιπόθητος*. Phil. 4:1; Clem. Rom. 1 Cor. 65, 1; Barn. ep. 1, 3; App. Hisp. 43; Eustath.

33. *ἐπιπόθεια*. Rom. 15:23. *ἐπιπόθημα* in Ps. 139:9 Aq.

34. *ἐπιχορηγία*. Eph. 4:16; Phil. 1:19; Theophil. 1076 A; Orig. IV, 40 A; Eus. VI, 876 B. *ἐπιχορηγός*, Epiph. II, 569 A. *ἐπιχορήγημα*, Athen. 4, 17, p. 140 C. *ἐπιχορηγέω* in Sept., Diod., etc.

35. *ἐτεροδιδασκαλέω*. 1 Tim. 1:3; 6:3; Ignat. ad Polyc. 3; Marcellus (eccl., c. 350 A.D.) apud Eus. VI, 793 A. *ἐτεροδιδάσκαλος*, Heges. 1320 A; Eusebius. *ἐτεροδιδασκαλία*, Epiph. II, 769 B; Eust.

εὐαγγελιστής. Eph. 4:11; 2 Tim. 4:5; Acts 21:8; Clem. A., Tertull., Eus. *εὐαγγελίζομαι* in Aristoph., etc. *εὐαγγελιστρια*, Basil., Nicet. Paphl.

36. *εὐμετάδοτος*. 1 Tim. 6:18. Clem. A. 166; M. Anton. 1, 14; 6, 48; Schol. Ar. Pl. 1014. *εὐμεταδότως* in Hesych.

37. *εὐπάρεδρος*. 1 Cor. 7:35; Hesych., Photius, Suid. *εὐπαρέδρως*, Cyril. A. VI, 217 B. Hesych. and Suid. (who refers to Photius) give it -ον.

38. *εὐπροσωπέω*. Gal. 6:12; Chrysost., Marc. Eremita 1092 C; Nilus 216 C. *εὐπροσωπία*, Dion. H. 3, 11. *εὐπροσώπως*, Philostr. 510. *εὐπροσωπεύομαι*, Theod. Auc. 1401 B.

39. *θεοδιδάκτος*. 1 Thes. 4:9; Barn. ep. 21, 6; Tatian 868 A; Athenag. 964 B. Cf. Is. 54:13. *θεοδιδάκτως*, Syncellus, 3, 2.

40. *καλοδιδάσκαλος*. Tit. 2:3.

41. *κατάκρισις*. 2 Cor. 3:9; 7:3; Iren. 1194 C; Photius. *κατάκριμα* in Dion. H., Sept., N. T. *κατακρίσιμος* in Arr. Peripl., p. 33. *κατακριτής* is eccl. *κατάκριτος* in Diod., Philo, Joseph., Plut., Luc., Ignat.

42. *κατάλαλος*. Rom. 1:30; Herm. Sim. 6, 5, 5; also as adj. 8, 7, 2; 9, 26, 7.

καταλαλιά in Sept., N. T., Clem. R., Herm. καταλαλέω in Ar., etc. καταλαλητέον is censured by Thom. M.

43. καταρτισμός. Eph. 4:12; Tatian Frag. 1601 A; Greg. Nyss. III, 1057 B; Galen. καταρτίζω in Hdt., Polyb., etc.

44. καταστρηνιάω. 1 Tim. 5:11; Ignat. ad Antioch. c. 11 (Pseudo. Ignat. 905 C).

45. κοσμοκράτωρ. Eph. 6:12; C. I. 5892 (of the emperor); Orph. 8:11; 11:11; Ptol. Tetrab. 175; Iambl. Myst. 71, 4; 284, 4; Iren. 497 A; 688 A; Apocr. Acts Philip 38; Tertullian, Ath., Theod., etc. (see Du Cange for more). The word was borrowed by the rabbinical writers. κοσμοκρατορικός in Eus.; Laud. Const. 6:18. κοσμοκρατορία in Syncellus, Nicet. Paphl.

κνριακός. 1 Cor. 11:20; Rev. 1:10; C. I., Euseb., Clem. A., Ignat., Papias, etc.

46. λογία. 1 Cor. 16:1, 2; Aristas (whose letter is spurious) 18; Cyril. A. I, 337 C. λογιεία in Hesych.

47. λογομαχέω. 2 Tim. 2:14; Athan. II, 805 B (μηδὲ λογομαχεῖν ἐπ' οὐδὲν χρήσιμον, in a passage Scriptural in thought, but not verbally quoted); 1052 B (λογομαχοῦσι δὲ ἐπ' οὐδενὶ χρησίμῳ ἢ ἐπὶ καταστροφῇ τῶν ἀκεραίων); Eust. Cf. 48, and λογομάχος, in Achmes; Methodius 393 B.

48. λογομαχία. 1 Tim. 6:4; Iren. 1249 A; Porphy. Anab. 45, 3; Basil. I, 752 B; Athan., Eust., etc.

49. μαράν. 1 Cor. 16:22. Cf. ἀθά. Hieron. I, 431, discusses the passage. Other reff.

50. μεθοδία. Eph. 4:14; 6:11; Orig. I, 545 C; Athan. I, 548 A; II, 901 B; Iren. 527 B; Clem. A. I, 737 B; Justinian, Novell. 122, Proem. Cf. Lghtft. Polyc. ad Phil. 7, p. 918. μεθοδεύω in Sept., Polyb., Diod., Dion. H.

51. μεμβράνα (fr. Lat. membrana). 2 Tim. 4:13; Act. Barn. 6 fin; Caesar. ius 865; Apophthegmata Patrum 128 B; Gelasius 1193 A; John of Damascus II, 316 D; Theod. Studites 1740 D; Vita Nili Junioris 68 A; Zonaras, Nicetas of Paphlagonia, Harmenopolus, Eust., etc. μεμβράνον in Joannes Lydus 11, 14 (I, 24); Nicetas of Byz. 769 B. More reff. in Du Cange.

νομοδιδάσκαλος. Lk. 5:17; Acts 5:34; 1 Tim. 1:7; eccl.

52. οἰκουργός. Tit. 2:5. οἰκουργέω in Clem. R.

53. ὀκταήμερος. Phil. 3:5; Graec. Ven. Gen. 17:12; Iren. 645 B; Amphil. 52 D; Proclus C. P. 837 C. (titul.) ὀκτῶήμερος. ὀκταήμερον, subst., an eight day feast observed by the Monachi, reff. by Du Cange to Typicum Casulense.

54. ὀλοθρευτής. 1 Cor. 10:10; Orig. 1364 C. (καὶ ὁ ἐν τῇ Μωϋσέως δὲ Ἐξέδῳ ὀλοθρευτής). It and kindred words of Alexandrian origin, classic ὀλεθρος. ὀλοθρεύω in Sept., Philo, etc.

55. ὀρθοποδέω. Gal. 2:14; Orig. III, 1456 B; Cyril. A. I, 169 C. In these reff. same sense as in Gal., but not a quot. Constantinus Porphyrogenitus *to go straight* to a place, Cer. 496, 16. ὀρθόπους in Nicander and Soph. ὀρθοποδίξω in Georgius Cedrenus.

56. ὀφθαλμοδουλλία. Eph. 6:6; Col. 3:22. ὀφθαλμόδουλος in Const. Apost.

57. παραβολεομαι. Phil. 2:30; Eusebius of Alex. 349 D; 352 C. παράβουλος in same Eus. 349 D; 352 B; Theophr. 561, 9. Vulgarly, and many MSS., -βουλ-. Classic word is παραβάλλομαι.

58. πεισμονή. Gal. 5:8; Ignat. ad Rom. 3:3 longer recens.; Iren. 4, 33, 7; Epiph. 30, 21; Chryst. on 1 Thes. 1:3; Apollon. Dysc. Synt. 299, 17; Justin M. Apol. 1, 53; Athan. II, 1112 A; Eust. 28, 24; 741. 8, etc. From fut. of πείθω, cf. πλησμονή. πεισμοσύνη in Euagrius Scholasticus 2632. πεισμονικός in Opusc. 24, 66; 25, 28.

59. *περπερεύομαι*. 1 Cor. 13:4; M. Anton. 5:5; Eust. Opusc. 224, 83; Basil. III, 1116 C. *περπερεία*, Clem. A., Eust. Opusc., Basil. III, 1116 C. *περπερότης*, Pseudo. Chryst. *ἐμπερπερεύομαι*, Cic. Att., Arr., Epict. *πέρπερος* in Polyb., etc.

60. *πιθός*. 1 Cor. 2:4; Orig. I, 356 A quot. The classic form is *πιθανός*.

πληροφορία. Col. 2:2; 1 Thes. 1:5; Heb. 6:11; 10:22; Chrys., Theoph., Marcus Eremita. *πληροφορέω* in Sept., Ctesias in Phot., N. T., etc. *πληροφόρησις* in Ptol.

πρεσβυτέριον. 1 Tim. 4:14; Lk. 22:66; Acts 22:5 (Paul's). Cf. Dan. Theod. init. 50; C. I. 8832.

61. *προαιτιόμαι*. Rom. 3:9. *προαιτία* and *προαίτιον* in Damasc. in Wolf. Anecd.

62. *προαμαρτάνω*. 2 Cor. 12:21; 13:2; Basilides 1265 B; Herodianus (historicus) 3, 14, 18; Justin M. Apol. i. c. 61; Clem. A. I, 968 C; 1292 C (= Strom. 4:12); Orig. III, 308 C.

63. *προενάρχομαι*. 2 Cor. 8:6, 10.

64. *προεπαγγέλλω*. Rom. 1:2; 2 Cor. 9:5; Dio Cass. 38, 13; 39, 31; 40, 32; 42, 32; 46, 40; Arr. Anab. 6, 27, 1. *προεπάγγελσις*, Dio Cass. 38, 41. *προεπαγγέλια*, Theod. Metoch.

65. *πρόκριμα*. 1 Tim. 5:21; Athan. Apol. c. Arian 25 (I, 288 A); Anon. in Suid; Justinian Cod. 10, 11, 8, § 4; Walz Rhett. 7, 1123. *προκριμάζομαι*, Walz Rhett. 7, 1123.

66. *προκυρόω*. Gal. 3:17; Euseb. III, 780 C (Praep. Evang. 10, 4); Byzant.; Walz Rhett. I, 605.

67. *προσκαρτέρησις*. Eph. 6:18; Clem. A. I, 1089 B. *προσκαρτερητέον* in Nilus 520 C.

68. *συλαγωγέω*. Col. 2:8; Tatian Or. ad Gr. c. 22, p. 98, ed. Otto; Heliod. 10, 35; Aristaen. 2, 22; Nicetas Byz. *συλαγωγία* in Epiphan. 56 D.

69. *συμμορφίζω*. Phil. 3:10; Basil. III, 529 D. quot. *σύμμορφος* in Nicander, Luc., N. T. *συμμόρφωσις* in Theod. Stud. *συμμορφία* in Eus., Cyril. A.

70. *συμφυλέτης*. 1 Thes. 2:14; Hermias 8. *συμφυλέτης* in Isidore of Pelusium 184 C.

71. *συμφώνησις*. 2 Cor. 6:15; Orig. II, 1684 C; Anecd. Oxon. 4, 326; Byzant. Du Cange refers to "Catalogus offic. M. Eccl. Allatianus, de Protonotario."

72. *συναιχμάλωτος*. Rom. 16:7; Col. 4:10; Phm. 23; Luc. Asin. 27 (II, 595 Reitz' ed.). *συναιχμαλωτίζω* in Sext. 667, 29; Theol. Arith. 40. *αιχμάλωτος* is classic.

73. *συναρμολογέω*. Eph. 2:21; 4:16. "Wetst. cites Anthol. III, 32, 4, *ἡρμολόγησε τάφον*," says Ellic. on Eph. 2:21. Classic form is *συναρμύζω* (Attic *-όττω*). *ἀρμολόγος* and *ἀρμολογέω* are both late.

*74. *συνζητητής*. 1 Cor. 1:20; Ign. ad Eph. 18 quot; Climax 1057, by John, no quot. *συνζήτησις* in Cic. and Philo. *ζητητής* and *συνζητητέω* in Plat., etc.

75. *συν (συν-?) ζωοποιέω*. Eph. 2:5; Col. 2:13; Greg. Naz. 397 B (*συνζωοποιούμαι σήμερον*).

συνηλικιώτης. Gal. 1:14; Diod. and Dion. H., but not in best codd; C. I. 4929; Alciaphr.

76. *συνκακοπαθέω*. 2 Tim. 1:8; 2:3; Basil. III, 208; Nicetas of Paphlagonia, 544 B.

συνκοινωνός. Rom. 11:17; 1 Cor. 9:23; Phil. 1:7; Rev. 1:9; Martyr. of Polyc. *συνκοινωνέω* in Hipp., Isae., Dem., etc.

77. *συνμμητής*. Phil. 3:17.

78. *σύνσωμος*. Eph. 3:6; Iren. 557 B; Athan. II, 100 B.
79. *σύνψυχος*. Phil. 2:2; Dion. Alex. 1340 A, B. *συμπυχέω* in Theod. Stud. *συμπυχία* in Greg. Naz. III, 29 C; 1143 A. Theophanes (*with all on board*) 542, 575. *συμπυχός* in Eumath. (eroticus) 7, 317. *συμπύχως* in Tarasius 1432.
80. *ὑπέρακμος*. 1 Cor. 7:36; Epiph. I 1045 B; Sophronius, 3329 A; Eustath. II. i. p. 11, 31; Od. p. 1915, 29. *ὑπερακμάζω* in Myro (300 B. C.) ap Athenaeus; Epiph.
81. *ὑπρέκεινα*. 2 Cor. 10:16; Alexander of Alexandria 553 C. Eccl. and Byz. Bad Greek, so Thom. Mag., p. 336. Is equal to *ἐπέκεινα*, which is found in Hdt. down.
82. *ὑπερεκπερισσοῦ*. 1 Thes. 5:13 txt.; 3:10; Eph. 3:20; Dan. 2:22 Ald., Compl.
83. *ὑπερεκπερισσῶς*. 1 Thes. 5:13 L T Tr WH marg.; Clem. R. 1 Cor. 20:11.
84. *ὑπερεκτείνω*. 2 Cor. 10:14; Pseudo. Demetrius Phalereus, 5; Anth. 9, 643, 6 acc. to Wm. Dindorf; Greg. Naz., Eustath.
85. *ὑπερεντυγχάνω*. Rom. 8:26; Clem. A. I, 305 C. *ὑπερέντευξις*, Greg. Naz. II, 168 C.
86. *ὑπερλίαν*. 2 Cor. 11:5; 12:11; Barn. 1 (codex N); Eust. 1396, 43; 1184, 19.
87. *ὑπερνικάω*. Rom. 8:37; Hippocr. Aphor. VIII, 8; Leon. Tactic. 14, 25; Socrat. 432 B; other eccl. *ὑπερεκνικάω* in Euseb. H. E. 8, 14, 15.
88. *ὑπερπερισσεύω*. Rom. 5:20; 2 Cor. 7:4; Moschion 13; Byzant. *ὑπερπερισσῶς* in Mk. 7:37, scarce elsewhere.
89. *ὑψηλοφρονέω*. 1 Tim. 6:17; Eus. Alex. 324 B; Anast. Sinaita 329 A; Schol. ad Pind. Pyth. 2, 91. *ὑψηλοφρονία* in Suidas. *ὑψηλοφροσύνη* in Orig., Macar., Vit. Nil. Jun.
90. *φρεναπατάω*. Gal. 6:3; Galen; Hesych. E. M. 811, 3; Iren. 537 A. Cf. next word.
91. *φρεναπάτης*. Tit. 1:10; Palladius (Life of Chryst.) 33 E, Eustathius Monachus, 941 B.
92. *φυσίδω*. 1 Cor. 4:6, 18, 19; 5:2; 8:1; 13:4; Col. 2:18; Test. XII Patr., vol. II of Migne, 1064 D; Ignat. 672, 677; Orig. I, 1004 D. From *φῦσα*, *bellosus*. Classic is *φυσάω*, *φυσιάω*.
93. *φυσίωσις* (cf. 92). 2 Cor. 12:20; Clem. A. I, 269 C; Hippol. Haer. 72, 61; Orig. I, 272, IV, 261; Eus. III, 225 C; Basil. I, 509 A. *φυσίωμα* in Hippol. 804.
94. *χοϊκός*. 1 Cor. 15:47, 48 bis, 49; Iren. 517 B; 528 B; 500 A; Hippol. 604 B; 502, 95 (= 10, 9, p. 314, 95); Clem. A. 981; Walz Rhett. I, p. 613, 4.
95. *χρηστεύομαι*. 1 Cor. 13:4; Euseb. H. E. 5, 1, 46; Clem. R. 1 Cor. 13:2; 14:3.
96. *χρηστολογία*. Rom. 16:18; Clem. R. 1:14; Clem. A. I, 1032; Orig. III, 637 C; Alex. A. 549 C; Cyril. H. 456 C; Didymus of Alex. 1628 C; Cyril. A. III, 113 A; Jo. Chr.; Eustath. p. 1437, 27, on Il. 23, 598. *χρηστολογικός* in Eust. Opusc. 230, 16. *χρηστολογικῶς* in Eust. Opusc. 99, 72. *χρηστολογέω* in Cyril., Isid. *χρηστολόγος* in Aurel. Vict. 13; Jul. Cap. in life of Pertinax, c. 13.
97. *ψευδάδελφος*. 2 Cor. 11:26; Gal. 2:4; Polyc. 1012 A.
98. *ψευδαπόστολος*. 2 Cor. 11:13; Justin M. Tryph. 35; Heges. 1324 A; Hippol. 733 B; Orig. IV, 677 A.

In this list we have exhausted the possibilities of words of Pauline origin. Our next work is, to try to discriminate between these, determining, in the first place, those against whose Pauline origin positive reasons of some weight can be given. In the next place we will notice those which present strong indications in favor of such an origin. It will be convenient to classify the others also, and we shall find that some of them are formed by prefixing to words already in use significant prepositions; others by prefixing prepositions not especially significant, a natural tendency in the later development of a language; others will be seen to exhibit in other respects plain traces of the influence of the later language; and others do not seem to fall under any of the preceding heads. After examining the whole list in these aspects we shall proceed to a more general discussion, showing along what lines St. Paul moved in the formation of new words, what motives may have influenced him in forming them, and his growth in originating them.

a. The following words of foreign origin can be properly eliminated from our list, at the outset:

ἄθά, μαράν, μεμβράνα, — 3.

One of these is Latin, and probably existed in its Greek form before St. Paul's use of it. The words *μαράν ἄθά* were probably used by the Jews, cf. Schmiedel *in loc.*

b. Positive reasons of some weight can also be given against the Pauline origin of the following:

ἀγαθοε (-ου-) ργέω. Hdt. has the subst. -λα, and οἱ Ἀγαθοεργοί. κακουργέω and πανουργέω are classic, and the adj. -ός is in Plut.

ἀνεξίκακος. Its derivative subst. -λα is in Sap. 2: 19. Both Luc. and Poll. use the adj.

ἀπεκδύομαι may be in Jos., but doubtful. Cf. ἀπέκδυσις, to be noticed in e.

ἀποκαρδοκία. The verb -έω is found in Polyb. To be noticed again in e.

ἀρσενοκοίτης. It is hardly possible to believe such a word of Pauline origin, even though occurring both times in an enumeration. The word, like the sin, was doubtless only too well known.

ἄστατέω is in App., whose work was probably too soon to be influenced by St. Paul's vocabulary. Notice also its use in Anthol., and the fact that the adj. -ός is classic.

αὐθεντέω occurs in Ptol., and adj. -ης is classic. Hence on about the same footing as ἄστατέω.

ἄλλογος. Its use by Poll., and especially the fact that its derivatives -έω and -λα are classic, weigh against its Pauline origin.

ἔθνικώς is in Apollon. Dysc., and its adj. -ός is as early as Polyb.

είδωολάτρης. Its occurrence in Rev. is one consideration. And the word is one of those which may be naturally supposed to have originated among the Greek-speaking Jews before the time of St. Paul. Cf. W. 26.

είδωολατρία. In 1 Pet., and cf. preceding remarks.

ἐπιπόθητος is in App., cf. rem. under *ἀστατέω*. But see *ἐπιπόθεια* and *-ησις*, to be noticed in c.

ἐπιχορηγία. The verb *-έω* is found in Sept., Diod., Dion. H., etc. To be noticed again in e.

εὐαγγελιστής. Used of Philip in Acts 21:8 as if a word of Palestinian origin. Philip was one of those *εὐαγγελιζόμενοι τὸν λόγον*, Acts 8:4. Notice that the verb is classic.

κατάκρισις. Its derivative adj. *-ισμος* in Arr., and the common classical *κρίσις* and *κατακρίνω*, weigh considerably against a Pauline origin.

κατάλαλος. The verb *-έω* is classic, and noun *-ιά* is in Sap. and N. T. Yet in an enumeration, and characteristic of St. Paul; and *λαλέω* and *λαλιά* are both classical. *κοσμοκράτωρ* is found in Ptol., cf. rem. on *αὐθεντέω*.

κυριακός occurs in Rev. It is probably a word of Christian origin, and possibly can be attributed to St. Paul, who so often speaks of Christ as *κύριος*.

λογία is found in the (spurious) letter of Aristaeas, of uncertain date, but probably not dependent on St. Paul.

μεθοδία. The verb *-εύω* in a similar sense is found in Sept., Polyb., Diod. Adj. *-ος* is classic, but not in this sense.

νομοδιάσκαλος is used both times by St. Luke as if the word were current among the Jews.

πληροφορία is in Heb., whose writer, however, is influenced by St. Paul. Notice verb *-έω* once in Sept., Eccl. 8:11, in a bad sense, and in N. T. only in SS. Paul and Luke, in a good sense.

πρεσβυτέριον is in SS. Paul and Luke, and probably originated among the Jews.

προεπαγγέλλω is in Arr. and Dio Cass.

συνηκωνός. Its occurrence in Rev., and its derivative verb *-έω* in Isac., Dem., etc., against a Pauline origin.

συνηλικιώτης is in Diod. and Dion. H., but in neither in the best codd.; also in Inscr. and Alciphr. A chance for Pauline origin, cf. remarks later on compounds of *σύν*.

ὑπερνικάω. Works bearing the name of Hippocrates are of uncertain date. This verb used by St. Paul in a passage of strong emotion, but probably in profane use earlier.

ὑπερπερισσεύω is found in Moschion.

— 28.

A glance over this list shows that the use of a word by the following profane authors is regarded as quite conclusive against its Pauline origin: Appian (whose literary activity began in the reign of Trajan), Apollonius Dyscolus (c. 140 A.D.), Aristaeas (date of his so-called letter very doubtful), Arrian (born about 100 A.D.), Hippocrates (date of many of his so-called works very doubtful), Moschion (perhaps 110 A.D.), Ptolemy (LS. 139 A.D., Th. 160 A.D.).

Other names have been mentioned. But, unless some better reason exists, the use of a word by Lucian (who resided somewhat

in Ephesus, a seat of St. Paul's work, and who knew of Christianity), Marcus Antoninus (born as late as 121 A.D., and in whose army was a Christian legion), Galen (born as late as 131 A.D.), Pollux, Alciphron, and Dio Cassius (all three still later), has not been considered to weigh materially against a Pauline origin.

It will also be noticed that an adverb in *-ως* is not to be regarded as of Pauline origin when its adj. *-ος* is in earlier use. It is also probable that a word did not originate with St. Paul when it has derivatives in earlier use. In *ἀγαθοεργέω* some weight is justly allowed to the fact that the corresponding substantive in *-ία* is classic; and in *ἀποκαρδοκία*, *ἐπιχορηγία*, *μεθοδία*, and *πληροφορία* to the earlier use of the corresponding verb, though in each case no earlier than the Sept. Other reasons have been mentioned in connection with the separate words.

After giving due weight to these objections, it still seems reasonable to think of St. Paul as the former of some of the words in this list; perhaps of *ἀγαθοεργέω*, *ἀπεκδύομαι*, *ἀποκαρδοκία*, *ἐπιχορηγία*, *κατάλαλος*, *κυριακός*, *ρομοδιδάσκαλος*, *πληροφορία*, *συνηλικιώτης*, or others.

After eliminating the foregoing words, against whose Pauline origin so much can properly be said, we still have left 78, which we will now proceed to consider.

c. Quite a large number of these present positive—in some cases very strong—arguments in favor of their Pauline origin. Some appear to have been coined in an enumeration (to constitute which we have required at least *three* successive words or phrases), an opportunity peculiarly favorable for so doing in all languages. Others represent thoughts doctrinally or emotionally characteristic of St. Paul, or (an allied but less cogent reason) have a sense distinctively Christian.

ἀγνότης is in 2 Cor. 6:6, being one of many characteristics of St. Paul's ministry. Later in the same ep., 11:3 br., it is used in connection with *ἀπλότης*. Such a word, having a moral sense, and in an enumeration, is easily thought of as formed by St. Paul. On the other hand cf. its use in Inscr.

ἀνακαινώ } Notice that in each of the four occurrences of these words the
ἀνακαινώσις } sense is distinctively Christian. Notice also, in comparison with the classic *ἀνακαινίζω* (in Heb. 6:6 also), that forms in *-όω* are somewhat preferred in the later language, cf. W. 91.

ἀνεκδιήγητος. St. Paul is speaking with strong emotion of a gift whose full value it is beyond the power of words to express. Hence this negative, derived from *ἐκδιηγέομαι*, which even in Acts 13:41; 15:3 has not fully lost its proper force, *to narrate in full or wholly*. It is interesting to cf. *ἀνεκλάλητος*, first appearing in 1 Pet. 1:18.

ἀφθορία is one of three characteristics that Titus is to show in his doctrine, and occurs in a chapter rich in enumerations. Notice that the word in the T. R., *ἀδιαφθορία*, is likewise not classical.

ἀφιλάγαθος occurs in a long enumeration. Yet its formation is so simple, and *φιλάγαθος* so common, as to make a Pauline origin very doubtful.

διαπαρατριβή is also in an enumeration. The prep. *διά* adds the idea of continuity to *παρατριβή*, which in Polyb. means *collision*; cf. Th., and W. 102. Thayer-s. v, notices several double compounds beginning *διαπαρα*.

διώκτης is one of three in an enumeration. Notice that its meaning, *persecutor*, corresponds to a frequent, and distinctively New Test., meaning of *διώκω*.

ἐδραίωμα is used in describing the church, the thought and word being characteristic of St. Paul. Notice that he alone of New Test. writers uses any word allied to this, *ἐδραίως* being found in 1 Cor. 7:37; 15:58; Col. 1:23.

ἐθελθρησκία is one of three in an enumeration, Col. 2:23, where St. Paul's argument calls for exactly this thought. Cf. the thought and uncertainty of text in vs. 18, where WH suggest in their appendix that the original text may have been *ἐν ἐθελοταπεινοφροσύνη*. Probably a Pauline word, yet notice such classic words as *ἐθελοδοιχεία*, *ἐθελοκακέω*, *ἐθελόπονος*, etc.

ἐλαχιστότερος. An originally forcible comparative has become sufficiently commonplace so that St. Paul uses (probably invents) a comparative derived from a superlative to express strong emphasis. Cf. also the superlative *-τότατος* in Sext. Emp. See W. 69.

ἐπιπόθησις, in 2 Cor. 7:7, 11, is in an enumeration in both reff., and seems probably Pauline. The fact that St. Paul is the first writer to use both it and *ἐπιπόθεια* and *ἐπιπόθητος* (also in an enumeration, but in App., so noticed in b) makes the supposition that he originated one or more of them very strong. The use by Aquila of *ἐπιπόθησις* and *ἐπιπόθημα* is not against this, for Aquila knew the New Test. well, if, indeed, he was not at one time a Christian.

ἐπιπόθεια. Cf. remarks under preceding word.

ἐτεροδιδασκαλέω. St. Paul apparently originated this compound for the sake of compressing thought, rather than use more and shorter words. Cf. *καλοδιδάσκαλος*, where a similar reason holds, and which is also in an enumeration. Cf. also *νομοδιδάσκαλος*, in b. Yet notice that such compounds are in strictly classic lines, see *χοροδιδάσκαλος* in Ar. and Plat.; and cf. *ιεροδιδάσκαλος* in Dion. Hal. of the Pontifex at Rome.

εὐμετάδοτος occurs in an enumeration. Its use by M. Antonin. need not weigh seriously against regarding its first use as by St. Paul.

θεοδιδάκτος, in the earliest of St. Paul's epistles, is yet a characteristic Pauline way of expressing what St. John in Gosp. 6:45 (quot. from Is. 54:13) expresses by *διδάκτοι θεοῦ*.

καλοδιδάσκαλος occurs in an enumeration. Cf. remarks under *ἐτεροδιδασκαλέω*.

λογομαχέω. } In these words the thought, and also the compound form, are
λογομαχία. } characteristic of St. Paul. The adj. *-ος* is later. Each word is in the midst of, though not distinctly a part of, a context of enumerations.

οἰκουργός is in an enumeration. In form a good compound, cf. *ἀμπελουργός*, *γεωργός*, etc.

ὀκταήμερος is in an enumeration. Not classical compound, cf. classic *πεμπταιός*, *τεταρταῖος* (also in Jn. 11:39), etc.

ὀφθαλμοδουλία is characteristically Pauline both in thought and form. Notice that its two occurrences are in two epp. (Eph. and Col.) written at nearly the same time.

πεισμονή seems to be an intentional paronomasia, "*πείθεσθαι*; *ἡ πεισμονή*" etc., cf. W. 637. Add to this that the form of the derivative is unusual, though not unprecedented (cf. *πλησμονή* in Plat., etc.), and the argument for a Pauline origin is strong.

περπερένομαι is in the long enumeration descriptive of love. Its meaning will be noticed under *f*. The word is also used by M. Anton.

συμμορφίζω expresses a thought characteristic of St. Paul; notice that *σύμμορφος* in the New Test. occurs only in his writings, Rom. 8:29; Phil. 3:21. Also notice how conspicuous in the thought of St. Paul is the idea of fellowship, as is illustrated by the fact that no less than 13 out of the 109 (or 11 out of 78) words now under discussion are compounds of *σύν*.

συνζητητής is in an enumeration; cf. also St. Paul's fondness for compounds of *σύν*. Notice, however, that *ζητητής* and *συζητέω* are both classical. May not *σύν* also be comparatively superfluous, as *ζητητής* in Plat. means *seeker, inquirer* (cf. *e*)?

σύνσωμος, which is in an enumeration, almost certainly originated with St. Paul. The thought of the church as a *σῶμα* is distinctively his, and the idea of fellowship is conspicuous in his writings.

σύνυψος occurs in an enumeration of Christian qualities, and expresses fellowship.

ὑψηλοφρονέω, marg. *ὑψηλὰ φρονεῖν*. Cf. *μὴ ὑψηλὰ φρόνει*, Rom. 11:20; *μὴ τὰ ὑψηλὰ φρονοῦντες*, Rom. 12:16. The thought is characteristic of St. Paul. In classical writers *μεγαλοφρονέω*, *-φροσύνη*, *-φρων*, are the regular words, though *ὑψηλόφρων* is found in Plat. and Eur.

φρεναπατάω. } The subst. is probably Pauline, the verb may be also. The verb *φρεναπάτης*. } is in Gal. 6:3; the subst. in Tit. 1:10, in an enumeration. Galen uses the verb, a fact which weighs somewhat. The use of *φρήν* is a real addition to the thought of *ἀπατάω*. Since St. Paul is the first to use both verb and subst., both may fairly be presumed to be his, especially the subst.

φυσίωσις is in an enumeration. Cf. remarks on *φυσιώω* in *f*.

χρηστεύομαι is in the long enumeration descriptive of love. Its meaning will be noticed under *f*.

χρηστολογία is earlier than the adj. *-ος* and the verb *-έω*. Both the thought, and the form of the compound, are natural to St. Paul.

ψευδάδελφος. } It is true that there are many such classic compounds of *ψευδο*;
ψευδαπόστολος. } and we notice *ψευδοδιδάσκαλος* in 2 Pet. 2:1 (obviously later than St. Paul). But when we consider that both *ἀδελφός* and *ἀπόστολος*, in the special New Test. sense of these two words, are distinctively Christian terms, and that both compounds are only ecclesiastical in their use, the probability of a Christian, and very likely Pauline, origin becomes strong. — 36.

d. Quite a number of the compounds seem to have been formed on lines entirely in accordance with classic usage by prefixing to a word already in use a significant preposition.

ἀντίλυτρον. In uncertain translator of Ps. 48:9.

ἀποκαταλλάσσω.

ἐπιδιατάσσομαι.

ἐπιδιωρθόω. Its derivative subst. *-ωσις* in Herodian, 173 A.D., and its occurrence in Inscr., suggest a probably earlier origin.

καταστρηνιάω.

προαιτίαομαι.

προαμαρτάνω.

προεναρχομαι. This word has more prepositions than are necessary, a characteristic of the later language to be noticed under *e*. *προάρχομαι* would have sufficed.

πρόκριμα.

προκυρβόω.

συνζωποποιέω.

συμφώνησις.

συναυχμάλωτος. Its use by Luc. weighs a little against its Pauline origin.

συναρμολογέω. Classic -μύζω, cf. later under f.

συνκακοπαθέω.

συνμμητής.

ὑπερεκτείνω.

ὑπερεντυγχάνω.

ὑπερεκπερισσοῦ. Cf. ἐκ περιτοῦ in Plat.

ὑπερεκπερισσῶς. Cf. ἐκπερισσῶς in Mk. 14:31.

ὑπερλίαν. Tr. writes it ὑπὲρ λίαν. On such combinations as this and ὑπερεκπερισσοῦ, written as actual compositions, but hardly such in reality, cf. B. 321. —21.

How many of the foregoing words are of Pauline origin cannot be determined, there is so little to guide us. The number of compounds of πρό and σύν, however, is noticeable, and leads us to the belief that St. Paul had a preference for forming compounds by the use of these two prepositions; a preference which, as regards σύν, we shall see more clearly hereafter.

e. A few of the compounds are characteristic of the later, as distinguished from the earlier, Greek, in that the prepositional element presents no adequate increase of meaning.

ἀπέκδυσις (and ἀπεκδύομαι, in b, which none the less may be Pauline). ἀπόδυσις in Plut. has the same meaning, a *stripping, undressing*; ἐκδύομαι means *to put off* in Hdt., Dem., etc. Notice, however, that Th., s. v. ἀπεκδύομαι, gives a significance to each part, *wholly to put off from one's self*, giving ἐκ a force like the English *out and out*. Yet this seems a better place than to put these words in d. Notice all three uses of these two words are in one ep., Col. 2:11, 15; 3:9.

διερμηνεύτης. This is really no stronger than ἐρμηνευτής, which, indeed, is supported by L Tr WH marg. The verb διερμηνεύω, which exhibits the same phenomenon, and whose first occurrence is in Polyb., is in the previous sentence.

ἐκζήτησις. The classic ζήτησις means *searching, investigation*, etc. Same fact is true of ἐκζητέω, not in profane writers before Aristid., 160 A.D.

συμφυλέτης. φυλέτης alone means *tribesman*, Plat., Ar., etc. Also notice Phryn. ed. Lob., p. 471, who objects to such a compound as not being good Greek. See Th., s. v. συμμαθητής. —4.

In this connection ought also to be noticed again ἀποκαρδοκία (καρδοκία in Prov. 10:28 means *eager expectation*), ἐπιχορηγία (where the simple word would do, cf. its use in Polyb.), προενάρχομαι (discussed sufficiently in d.), and συνζήτητής (which has appeared in c.).

There is nothing peculiar to St. Paul in that characteristic feature of these words which we have just noticed. The triple occurrence of ἀπεκδύομαι and ἀπέκδυσις in the same context, twice in expressing the distinctively Pauline thought of putting off the sinful human nature, certainly suggests a Pauline origin. The σύν in συμφυλέτης suggests the same, considering St. Paul's liking for σύν, and in spite of the remarks of Phryn. The previous occurrence of διερμηνεύω may have suggested the coining of διερμηνευτής.

f. Other words in this list belong to the later, as distinguished from the classic, Greek, being used in place of classical words.

δλοθρευτής, cf. δλοθρεύ in Sept. and Philo. The classic noun from which this is derived is spelled δλεθρος. Cf. W. 92.

παραβολέομαι. Classic writers used παραβάλλομαι. Notice also the termination -εύω rather than -έω, cf. W. 93, a preference of later Greek. The same preference is noticeable in περπερεύομαι and χρηστεύομαι, which have been discussed under c. These three words signify respectively παράβολον, πέρπερον, χρηστὸν εἶναι.

πιθός. This adj. directly from a verbal root, cf. the poetic φειδός, W. 96. Classic word is πιθανός.

ὑπέρκεινα, for classic ἐπέκεινα, offensive to the grammarians, see Thom. Mag., p. 336 (Th. s. v.).

φυσίω (not the φυσιώω from φύσις). Classic forms are φυσιάω, φυσιάω. The subst. φυσίωσις is regularly formed from this. —5.

With the above might be included συναρμολογέω (classic -μύζω, Attic -μόττω), noticed under d.

As to the Pauline origin of these words, little can be said either for or against it. They are certainly not classical. The circumstances of their origin are not noteworthy, unless in the case of φυσιώω. This word occurs seven times, six in one epistle, and is a striking word to represent pride. Its derivative, φυσιώσις, occurs in an enumeration, and has been noticed under c.

g. The words that remain are not easily classified under any of the preceding heads. No positive reason can be given against their Pauline origin, and, on the other hand, no other argument than the general one of prior use in extant Greek literature can be urged, individually, in their favor.

ἀντιμισθία. Notice the adj. -ος, in *compensation*, in Aeschyl. The prefix has its proper force, *requital*, and the subst. μισθός is common.

δικαιωκρισία. There is nothing noteworthy in this.

δυνατέω. There is nothing noteworthy in any of its three occurrences.

ἐλλογᾶω. Notice the occurrence of this word (or -έω) in Inscr. Why this word rather than St. Paul's favorite λογίζομαι?

εὐπάρεδρος. πάρεδρος is classic.

εὐπροσωπέω. The adj. -ος is classic, subst. -ία a little before St. Paul (Dion. Hal.), and a compound εὐπροσωποκοίτης perhaps in Aesch. The verb may, or may not, be Pauline.

καταρτισμός in St. Paul means *perfecting*, Galen uses it of *setting* a limb. The verb -ίζω is classic. Cf. κατάρτισις, in b.

ὀρθοποδέω. Derived from a classical compound, yet may be Pauline. Cf. W. 26.

προσκαρτέρησις. Verb -έω is classic. This subst. almost in an enumeration.

συλαγωγέω. This is a compound of σύλλη and ἄγω.

ὑπέρακμος. Notice that ὑπερακμάζω (from ἀκμάζω, which is classical) when ante-Pauline has a different sense, *to surpass in vigor*.

χοῖκος, 1 Cor. 15:47 f, further defines ἐκ γῆς. Notice ἐπίγειος a few vss. earlier (vs. 40), as well as elsewhere, and that ὁστράκινος also is used by St. Paul. —12.

In the remarks to follow, when figures are given, they will be understood to refer to the 78 words outside of **a** and **b**, unless otherwise specified. Doubtless some of those in **b** have a right to be considered, but we will not try to select them in advance. They will be mentioned when the occasion calls for them.

Parts of Speech. The adjectives are 13, abstract nouns 22, concrete nouns 11, verbs 28, adverbs 4. Of the adjectives 9 are found in **c**, 6 in enumerations. Add to these adjectives from **b** ἀνεξίκακος, δίλογος, κατάλαλος, ἐπιπόθητος, all of which occur in enumerations, and of which the first three certainly have a good claim to a Pauline origin; perhaps, also, συνκοινωνός. Of the abstract nouns 11 are found in **c**, 6 in enumerations. Add also from **b** ἀποκαρᾶδοκία, ἐπιχορηγία, μεθοδία, πληροφορία, all of which have a fair claim to a Pauline origin. Of the concrete nouns 6 are in **c**, 4 in enumerations. Perhaps νομοδιδάσκαλος and συνηλικιώτης can also be added from **b**. Of the verbs, in contrast with the nouns and adjectives, only 8 have been given a place in **c** (and two of these are equivalent to an adj. with a copula, περπερεύομαι and χρηστεύομαι), while 13 were in **d**, and 5 in **g**. From **b** we can add ἀγαθοεργέω and ἀπεκδύομαι. The four adverbs are all compounds of ὑπέρ.

Words of Characterization and Action. The facts just stated suggest, and a closer examination shows it to be true, that St. Paul is especially rich in forming words of *characterization*. As a general thing, the arguments in favor of the Pauline origin of such words are unusually strong; and their number is quite large. Individuals are described, for the first time by St. Paul, as ἀνεξίκακος, ἀφιλάγαθος, δίλογος, ἐλαχιστότερος, εὐμετάδοτος, θεοδιδάκτος, κατάλαλος, οἰκουργός, σύνσωμος, σύνψυχος, ὑπέρακμος, διώκτης, καλοδιδάσκαλος, συνμητής, συνζητητής, φρεναπάτης, ψευδάδελφος, ψευδαπόστολος. Two verbs which occur in enumerations are equivalent to an adj. with a copula, love χρηστεύεται, - οὐ περπερεύεται: similarly πυρᾶβολουσάμενος is spoken of Epaphroditus, δυνατέω is used of Christ or God (notice that twice T. R. has δυνατός εἰμι instead, Rom. 14:4; 2 Cor. 9:8), and the characteristic represented by ὑψηλοφρονέω is to be avoided by the rich. In like manner the following abstract nouns exhibit good qualities; ἀγνότης, δικαιοκρισία, καταρτισμός, πληροφορία, προσκαρ-

τέρησις: the following bad; ἔθελοθρησκία, μεθοδία, ὀφθαλμοδουλία, χρηστολογία.

Words of *action* are also fairly numerous, most of the 28 verbs coming under that head. It is more difficult, however, to see in these, as a whole, indications of a distinctively Pauline origin; we have already noticed that 13 of the verbs were in **d**, and 5 in **g**. Yet such indications are sufficiently numerous as to make us credit St. Paul with freedom to form words of action when needed. He does not hesitate to employ, in speaking of Christian duty or divine efficiency, ἀγαθοεργέω, ἀνακαινώνω (cf. ἀνακαίνωσις), ἀπεκδύομαι (cf. ἀπέκδυσις), ὀρθοποδέω, συμμορφίζω, συνζωοποιέω; while things contrary to the right find expression in καταστρηνιάω, λογομαχέω, συλαγωγέω, φρεναπατάω.

Compounds of πρό and σύν. The compounds of πρό number 5, all being in **d**. In each case the prep. has its proper force, and the compound is formed strictly in accordance with classic usage, there being in it nothing especially characteristic of St. Paul. Of σύν more can be said. The thought of fellowship between Christian believers, and also between God and the believer, is strong in St. Paul's mind, and finds expression even in his formation of words, no less than 11 of the 78 being compounded with σύν. σύνσωμος, σύνψυχος, συνμιμητής, συμμορφίζω, συνζωοποιέω, all these bear on their face good reasons in favor of a Pauline origin. Beyond a doubt σύν in συμφυλέτης was a significant addition to the thought in the mind of St. Paul, and the same is true of συμφώνησις, συναιχμάλωτος, συναρμολογέω, συνκακοπαθέω. Less distinctive force can be ascribed to the prep. in συνζητητής. We ought also to mention here συνκοινωνός and συνηλικιώτης, from **b**, both of which may possibly be Pauline.

Two Prepositions. The following group is noticeable from the fact that two prepositions are used:

ἀνεκδήγητος	διαπατραριβή	ὑπερεκπερισσοῦ
ἀπεκδύομαι (b)	ἐπιδιατάσσομαι	ὑπερεκπερισσῶς
ἀπέκδυσις	ἐπιδιορθώ	ὑπερεκτείνω
ἀποκαταλλάσσω	προενάρχομαι	ὑπερεντιγχνάνω.

Compression of Thought in St. Paul's Origination of New Words. To express by one compound word a thought which would otherwise require two or more is a method of forming new words sometimes freely employed, at other times much more rarely, in the languages of the world. In the German of to-day its frequency is

especially noticeable. If now we look over the words first used by St. Paul, we shall find a large number of them exhibiting this feature ; which, indeed, might be expected, for it is in accordance with a marked characteristic of the apostle's style of expression. His thoughts are full and rich, and his expression of those thoughts, if we may so speak, often finds difficulty in keeping pace with their flow into his mind. This not only shows itself in his construction of sentences, *e. g.*, in his frequent asyndeta ; but also in his putting into one new word a thought which might have been expressed, and perhaps at some other time was expressed even by himself, by two or more words. *E. g.*, compare with ἀγαθοεργέω his own expression in Gal. 6 : 10, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας ; with ὑψηλοφρονέω compare WH marg. ὑψηλὰ φρονεῖν, also Rom. 11 : 20 ; 12 : 16 ; with θεοδιδάκτος compare St. John's expression, Ev. 6 : 45, διδάκτοι θεοῦ, quoted from Is. 54 : 13. It is interesting to see how large a number of the 78 words, and also some from **b** already specially noticed, are actual new unions of words, aside from mere negatives and prepositions.

ἀγαθοεργέω (b)	εὐπροσώπεω	συλαγωγέω
ἀνεξίκακος (b)	θεοδιδάκτος	συνζωοποιέω
ἀφιλάγαθος	καλοδιδάσκαλος	συκκακοπαθέω
δικαιοκρισία	λογομαχέω	ὑψηλοφρονέω
δίλογος	λογομαχία	φρεναπατάω
ἐθελούρησκία	νομοδιδάσκαλος (b)	φρεναπάτης
ἐτεροδιδασκαλέω	οἰκουργός	χρηστολογία
εὐαγγελιστής (b)	ὀκταήμερος	ψευδάδελφος
εὐμετάδοτος	ὀφθαλμοδουλία	ψευδαπόστολος.
εὐπάρεδρος	πληροφορία (b)	

St. Paul's Purpose as a Christian Teacher in Forming New Words. Christianity came to men both to enforce knowledge already possessed, and also to give new and more perfect knowledge. In a religion so noble, and in part so new, its teachers must necessarily have a nobler and richer use of language than that already existing. To bring this about, it is open to them either to give a new meaning to words already in use, or to form new words. Now St. Paul, next to our Lord Himself the greatest teacher of Christendom, must inevitably have had some share in such a molding of the Greek language to the needs of Christianity. It is not our work at this point to consider how he enriched the meaning of words already in use ; the mere mention of δικαίω and λογίζομαι, of πνεῦμα and σάρξ, of σῶμα and σταυρός, will show what he did in that direction. But it is an important part of our work

to inquire how far his formation of new words was influenced by his position as a Christian teacher.

We have already noticed, in speaking of the compounds of *σύν*, how fully imbued the apostle is with the thought of Christian fellowship. An interesting example is *σύνσωμος*, a word by which St. Paul, combining with *σύν* his peculiar thought of the church as a *σῶμα*, most strikingly shows the fellowship which should exist in that *σῶμα*. In *σύνψυχος*, also, the Christian duty of fellowship is beautifully enforced. In the life of the believer is to appear *ἀγνότης*, *ἄφθορία*, *καταρτισμός*, *πληροφορία*, *προσκατέρησις*. He is to be a *καλοδιδάσκαλος*, who has himself been *θεοδιδάκτος*. Duties in the home are expressed by *οἰκουργός*; towards those more needy than himself by *ἀγαθοεργέω* and *εὐμετάδοτος*. The love he possesses is that kind for which the apostle uses *χρηστεύομαι*. In his relation to the sinful elements in his own soul the believer's duty is expressed by *ἀπεκδύομαι* and *ἀπέκδυναι*. To the death of his Lord the Christian is *συμμορφιζόμενος*; and should suffering or hard labor be his lot, he is himself to be *ἀνεξίκακος*, and the ringing words of the apostle are heard, "*συνκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.*" Of *ψευδάδελφοι* and *ψευδαπόστολοι* he must beware. Other dangers that beset him both within and without are expressed in various connections by *ἐκζήτησις*, *ἐτεροδιδασκαλέω*, *καταστρηνιάω*, *λογομαχέω* and *λογομαχία*, *περπερεύομαι*, *ὑψηλοφρονέω*, *φρεναπατάω* and *φρεναπάτης*, *φυσιώω* and *φυσίωσις*, *διαπαρατριβή*, *ἐθελοθησκία*, *ἐκζήτησις*, *μεθοδία*, *ὀφθαλμοδουλία*, *πρόκριμα*, *χρηστολογία*, *ἀφιλάγαθος*, *δίλογος*, *κατάλαλος*. The Lord Jesus is the believer's *ἀντίλυτρον*. To God he owes those transformations which are indicated by *ἀνακαινώνω* and *ἀνακαινώσις*, *ἀποκαταλλάσσω*, *συνζωοποιέω*. And one of the characteristics of God Himself, given by St. Paul, is *δικαιοκρισία*.

A few of these words are doctrinal, but by far the larger number are ethical. From this it would seem that St. Paul found ready at hand in the Greek Old Testament or the classical language, for the most part, words which would express his doctrinal teaching, though often by a transformation and enrichment of their meaning. But in the field of ethics this was not enough. In that field line upon line and precept upon precept are needed. We find the apostle, when enforcing human duty in its many phases, not only enriching the meaning of old words, but also adding new ones. Especially is this common in enumerations, as we have already hinted, and as we shall see again.

St. Paul's Growth as a Former of Words. St. Paul's epistles, considered in the order of chronology and development alike, are

naturally divided into four groups. The first group, comprising the two epistles to the church in Thessalonica, was written on the second missionary journey. The second group was written on the third journey, and includes the four longest epistles, Gal., Rom., 1 and 2 Cor. The third group was written during St. Paul's first imprisonment at Rome, and includes Phm., Col., Eph., Phil. The fourth group is made up of the pastoral epistles, two to Timothy, and one to Titus. Now it is noteworthy that the number of new words used by St. Paul increases, proportionately, in these successive groups.

The following table presents this fact. In one column we give, approximately, the percentage of the total amount written by St. Paul contained in each group. In the next column we give the total number of new words appearing for the first time in each group, and the respective percentages, reckoning only the 78 outside of **a** and **b**. In the next we do the same upon a somewhat broader basis; *i. e.*, we add to the 78 the 28 of **b**, and still further we add, as it was intimated that we should, on p. 29 of *St. Paul's Vocabulary*, 26 words (three of foreign origin not being counted) found for the first time, outside of the New Testament, in profane writers as late as Josephus, Aretaeus, Dioscorides, Rufus, and Plutarch. In this way this column is made to include a total of 132 words,* in the use of which St. Paul cannot be shown to have been preceded by any other writer or speaker. The results obtained in this column do not materially vary from those in the preceding, although they are a little more striking. In the next column we do the same for the 36 words in **c**, whose Pauline origin, on the whole, seems rather better established than is the case with the others. The results here are much more striking, but, on account of the narrowness of the basis, it would be unfair to claim for them as great a value.

Group.	Approximate percentage of total in each group.	Distribution of the 78 words, and percentage.		Same, of the 132 words.		Same, in c alone.	
1	6½	4	5.13	6	4.54	1	2.78
2	64	39	50.00	63	47.73	15	41.67
3	18	16	20.51	28	21.21	7	19.44
4	11½	19	24.36	35	26.52	13	36.11
	100	78	100.00	132	100.00	36	100.00

* These 132 words include *all* employed by St. Paul which appear in Greek literature for the first time between 50 and 100 A.D., except those of distinctly foreign origin, those found in SS. Matt. or Mk., ἀναζάω, διαταγή (if 2d Esdras is subsequent to 50 A.D.), εἰδωλόθυτος, and πνευματικῶς. Included in the 132 is συνηλικιώτης; and

Or, comparing the number of new words in each group with the total quantity in each group, groups 1 and 2 have over 70% of the total amount, but only about 55% of the new words; whereas group 4, with less than 12% of the total, has over 24% of the new words. In group 4 St. Paul's fruitfulness in new words is over $2\frac{1}{2}$ times as large as in groups 1 and 2, while group 3 is a noticeable intermediary. If the words in **c** alone be taken (it is only fair to state that the words belonging to **c** were settled upon by the writer before this comparison was thought of) the fruitfulness in group 4 exceeds that in groups 1 and 2 by nearly five times. Or, to present this also in tabular form, we give the (approximate) percentage of new words as compared with the total amount written, uniting groups 1 and 2, first in the 78 words, then in the 132, then in the 36.

		In the 78.	In the 132.	In the 36.
Groups 1 and 2		78%	74%	63%
Group	3	114%	116%	108%
Group	4	210%	229%	311%

We cannot avoid the conviction that these phenomena, far from being merely accidental, can be traced to adequate causes. Perhaps it might be claimed by some that they are an argument against the Pauline origin of the pastoral epistles. This is not the place to enter into a discussion of who wrote these epistles; that is, provided these phenomena can be adequately explained without so doing. We believe that they can be, and that a sufficient explanation is found in two facts: first, the character of the epistles is such as to call for more origination; second, as St. Paul advanced in experience, he gained increased facility and confidence in the formation of new words.

In considering the first of these causes we notice, (1), that the pastoral epistles are especially rich in enumerations. The personal duties of Timothy and Titus, the work of reproving sin and enforcing righteousness which he enjoins upon them, the qualifications of bishops and deacons, the duties and dangers of wives and widows, all these call for enumerations; and we have already noticed how likely a writer is to coin a new word or use an uncommon word under such circumstances. To show this reason the more strongly, we notice that in groups 1 and 2 only 7 out of 43 new words occur in enumerations, 4 out of 16 in group 3, and 8

it might not have been unfair to incorporate, also, *προοιζω* (v. l. in Dem. 877. 7) and *συναυλγνυμι* (Hos. 7:8 Alex.), both of which, if included, would have been in the second group.

out of 19 (*ἀγαθοεργέω* also) in group 4. St. Paul, in the pastoral epp., speaks of evil men as *ἀφιλάγαθοι* and *φρεναπάται*; out of disputes come *διαπαρατριβαί*; St. Paul himself had been a *διώκτης*; upon the good devolves the duty *ἀγαθοεργεῖν*, to be *εὐμεταδότους*, *καλοδιδασκάλους* (of aged women), *οἰκουργοῦς* (of younger women); Titus, in his doctrine, is to show *ἀφθορίαν*:—all these are in enumerations. Or, looking at paragraphs chiefly enumerative, in the charge to the rich that Timothy is to give, only three verses in all, 1 Tim. 6:17-19, we find *ὑψηλοφρονέω*, *ἀγαθοεργέω*, *εὐμετάδοτος*. Earlier in the same chapter, characterizing false teachers, we find in three successive verses the words *ἐτεροδιδασκαλέω*, *λογομαχία*, *διαπαρατριβή*. Within the limits of one paragraph in Titus occur *καλοδιδάσκαλος*, *οἰκουργός*, *ἀφθορία*. It is true that there are notable enumerative portions in the other epistles, but such portions are undoubtedly more in amount, as compared with the whole, in the pastorals.

We notice, (2), that the pastoral epistles deal more with the ethical than the doctrinal side of the Christian life; and naturally, for they are addressed to trusted Christian officials who do not need argument upon doctrinal points. The words specifically mentioned above are ethical; so too are *ἐκζήτησις*, *πρόκριμα*, *κατασπρηγνιάω*, *λογομαχέω*, *φρεναπατάω*. We have already noticed that on the whole, as far as invention is concerned, St. Paul is more inclined to form ethical than doctrinal words. This being the case, it is natural that the pastoral epistles should contain a larger proportion of new words.

The second cause we gave was, St. Paul's increasing freedom in the formation of new words. The apostle Paul was an original man in thought. He had an opportunity that never has been, and doubtless never can be, excelled; and he was equal to the opportunity. An original man in thought, why should he not also show some of that same originating power in the use of words? As he advanced in life the necessity for the doctrinal origination and shaping of thought became less important. But the ethical demands of Christianity needed even increasing emphasis, and the origination of words became even more free.

It is not at all surprising, therefore, to find what we have found, an increasing percentage of new words in the writings of St. Paul. From the first and second groups (the first in itself is almost too small to be taken separately) to the third, and again from the third to the fourth, this increase is seen. If we make allowance for the different character of the pastorals, this increase may be said to be quite steady.

In conclusion, it is only proper to mention what all students know to be true; that in any such discussion as the foregoing uncertainty must inevitably attend some of the details. If we had before us all Greek literature, instead of only a part, we should doubtless find some of these words in use before St. Paul. On the other hand, if we had in every case the original manuscript, instead of some copy centuries later than the author, or if we knew in every instance the real author, instead of sometimes supposing an earlier, it might prove that some words now credited to an earlier writer do not belong to him, but really originated with St. Paul. But we believe that, as a whole, the foregoing discussion has been sufficiently broad to represent fairly what St. Paul has done as a former of words, and that the results which we have reached may be regarded as established. Such discussions as these lead to a better knowledge of the man who wrote, the power of what he wrote, and the power of that religion under whose influence the thoughts expressed by these words became more potent in the lives of men.

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